



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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## REASONS FOR METHODISM.

LETTER III.—continued.

### Sec. IV. Of the Influence of Methodism, on Human Happiness and Conduct.

By the term Methodism, I would not be understood to signify a system of opinions confined altogether to a particular sect of Christians.—There are no doubt in the Church, and in every religious society, men, who are ornaments to their profession, whose life and conduct are in exact conformity to the doctrines they preach, and whose highest ambition it is, to render themselves useful to their fellow creatures. When therefore I speak of Methodism, I use the word not from prepossession or from choice, but because it has been applied by way of distinction to that class of people, with whom I have lately entered into connection. So that in considering the present part of my subject, I must be supposed to refer equally to all those Christians wherever they are, who hold opinions similar to those of the Methodists, and whose life and conversation are corresponding thereunto.

Opinions or principles of belief, are only valuable so far as they influence our happiness, and regulate our conduct. To be a Christian by name or profession is a very easy thing; but to be acquainted, experimentally, with the grand truths of Christianity, is not always so readily attainable. We cannot serve two masters; we cannot be the servants of the world and the children of God at the same time; and as long as we halt between two opinions, we ought not to be disappointed if we find happiness in neither.

My friend will pardon me, if I call to his recollection a sentiment he has more than once expressed in my hearing, viz. "That there was nothing in this world worth living for, that human existence was a complicated series of calamity and distress, and that even its highest enjoyments never failed to leave a sting behind." From whence, give me leave to inquire, do these gloomy ideas originate? Are they founded in reality? Does the experience of others confirm them? Do they not rather arise from some misapprehension and misconduct of your own, which have led you to seek for happiness where it is not to be found? To go in quest of pleasures, which from the very nature of things, are sure to end in disappointment and remorse? In short, a man without religion, is like a ship without pilot. He is cast to and fro, tossed upon the waves of uncertainty, agitated by contending passions, and if he experience now and then a temporary calm, it only serves to render the succeeding storm so much the more terrible.

But religion, real and experimental religion, affords very different prospects. It sweetens the bitter cup, it pours balm into the bleeding heart; it smooths the rugged paths of life; in affliction it inspires hope, patience in adversity, and consolation in every time of trouble. It reconciles us to the loss of fortune, of fame, of friends. It enables us to forgive our enemies, to pray for our persecutors, and to love those who despitefully use us. It renders us content with our situation in life whatever it be; it effectually secures us to the approbation of our own conscience, and in short, affords us such a peace and serenity of mind, as the world can neither give nor take away.

And this is not mere theory. Experience has proved it; my own recent observation hath confirmed it; and if we reason upon the subject, we shall find it cannot be otherwise.

The true believer is prepared to encounter every difficulty. Opposition only serves to redouble his zeal, and every trial he meets with in his christian race, he regards, as a means afforded him of exercising the virtues of patience, forbearance, and resignation to the will of God, and proving his unshaken fidelity to his Lord and Master. He looks upon the Christian life as a state of warfare; and he sees himself encompassed by enemies from without, and from within; and if he experience the hatred, the ridicule, or contempt of the world, it is no more than he expected; it is what he was sufficiently forewarned of. "If the world hate you, saith our Saviour, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you. Remember the word that I said unto you, that the ser-

vant is not greater than his Lord, if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me." John xv. 18, 21. In the same chapter, we read, "In the world ye shall have tribulation but be of good cheer; I have overcome the world."

The sincere Christian therefore is content to suffer, as well as to do the will of God. He is content to deny himself, to take up his cross and follow his Master. He reckons the sufferings of this present time, not worthy to be compared with the glory which shall be revealed hereafter; afflictions he esteems as blessings in disguise, and though troubled on every side, yet he is not distressed; though perplexed, yet not in despair; persecuted, but not forsaken, cast down, yet not destroyed, 2d Cor. iv. 8, 9. "As sorrowful, yet always rejoicing, as poor, yet making many rich; as having nothing, and yet possessing all things," 2d Cor. vi. 10.

But again, not only the poor and the afflicted, but the rich and prosperous are benefited by Christian experience. The Scripture represents riches as a great obstacle to the kingdom of God, and the reason appears to be, that they are apt to create in us too strong an attachment to the things of time and sense, and on this account render us less anxious about our spiritual and eternal welfare. Riches are either a blessing or a curse, according to the use made of them. They afford us means of doing good in a variety of ways, and for this purpose they seem to have been given us; and when so employed, they redound to the glory of God, and the good of our own souls. Now a good Methodist cannot be an uncharitable man. He experiences in his own mind, that it is truly "more blessed to give than to receive," that he that giveth to the poor lendeth to the Lord, and that it shall be paid him again, if not in this world, in that which is to come. The love of God, abiding in him, constrains him to love all mankind; and he endeavors as far as he can, to tread in the steps of his Master, going about seeking to do good.—In his prosperity, he forgets not that God from whom he hath derived every thing he possesses; he sets a just value upon every temporal blessing, eats the bread of thankfulness, and studies to glorify his Maker in every thought, word, and action. He finds that the yoke of Christ is easy, and his burden light; the service he is engaged in is perfect freedom, and that where the Spirit of the Lord is, there is liberty.

He loses all relish for the pleasures of sin and vanity; his views are too lofty, his desires too elevated, to rest satisfied with any thing short of the Divine presence; and his happiest hours are spent in his own closet, in the company and conversation of his religious friends, and in acts of piety to God, and benevolence to his fellow creatures. In youth, he can look forward with pleasing expectation; in old age, he looks back with satisfaction.

In short, the man who has once received assurance of the forgiveness of his sins, and views his God as a reconciled Father in Christ Jesus, regards every event that befalls him, as the immediate appointment of the Divine Being, and holds fast that blessed prospect of immortality, which the gospel affords to every true believer; such a one, I say, must be happy; and whatsoever temptations he may be exposed to, whatsoever crosses he may meet with, he will still be enabled, by Divine grace, to come off more than conqueror through him that hath loved him.

The principles of Methodism have been grossly misunderstood. We have been charged with pride and uncharitableness; and because we do not partake in the common amusements of life, and enter into scenes of gaiety and dissipation, we are supposed to be inimical to friendly and cheerful intercourse. But let me ask, in what does our pride consist? Do we shew it in our persons, in our dress, in our conversation, in our dealings with mankind? Are we ambitious of fame, or of the good opinion and applause of the world? Do we boast of our own strength, of our own abilities and acquirements? Do we disdain to visit the afflicted? Do we look with contempt upon those who differ from us in principles? Do we not rather debate and humble ourselves in our own eyes, denying ourselves the merit of every thing that we do acceptable in the sight of God? and if we glory, we glory in the Name and Power of the Lord Jesus Christ. Can we be said to be uncharitable, when we employ a considerable portion of our vacant time in offices of humanity and kindness to our fellow creatures, in endeavoring to instruct the ignorant, and to reclaim the wicked? when we can sympathize freely with a brother or sister in distress, and rejoice sincerely in the conversion of every penitent soul? It is our constant prayer, that all may come to the knowledge of the truth, and be saved; and it is no breach of charity to say, that there is but one road to Heaven, one name only, by which we can be saved; and that if any one reject the plan of redemption laid down in the Gospel, or in the words of St. John, "entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. I am the door, (saith the Lord,) by me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture," John x. 9.

As therefore we are assured from Scripture, that we can never merit Heaven by our works, and as there is but one way of salvation, so far

is the preaching of this doctrine from being uncharitable, that it appears to me the greatest act of kindness, the highest office of humanity, to promulgate it by every means in our power; and this we must do if we have any real regard to the eternal and spiritual concerns of mankind. "For what doth it profit a man, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

And why should we be deemed unsocial or averse to friendly intercourse? Is it because we can employ ourselves agreeably without the aid of cards, dancing, plays, and other amusements of a similar nature? Because we deal not in unmeaning compliments, and our discourse is not embellished with strokes of satire, or lively sallies of wit and humor? We enjoy the pleasures of religious conversation too much to stand in need of any of these entertainments. We delight to tell and to hear of the goodness of our heavenly Father; and our fellowship with God is often strengthened by the free and unrestrained manner in which we communicate our sentiments.

But further. The influence of Methodism is chiefly observable among the lower orders of society. It is to the poor, to the ignorant, to the simple, that the preaching of the Methodists is rendered more particularly useful.

Many are the instances in which men of the most abandoned characters have been reclaimed; drunkards have become sober, sabbath-breakers have been brought to esteem it their highest privilege and greatest delight to keep that day holy; and swearers have ceased to take the name of the Lord in vain. Discontent, idleness, and profligacy of every kind, have been banished; and men have learnt to be satisfied with what God and the labor of their own hands have provided for them, and to be diligent in their respective callings, and active in the discharge of the relative and social duties of life. "The poor, (our Saviour tells us,) have the Gospel preached unto them;" and St. James says, "Has not God chosen the poor of this world, rich in faith and heirs of the kingdom?"

In humble and obscure stations, men having less to attach them to this world, have more ample opportunities of living near to God, and of growing in grace; and in this way, distress and affliction sometimes operate by constraining us to apply to God for succor and for consolation, when we find that vain is the help of man, and there is nothing on earth which can give us that assistance our souls stand in need of. It is in the hour of sickness and upon the bed of death, when the cheering influence of true Religion shines upon the heart in its full lustre; it is when we are forsaken and rejected by men, that God is ever present and dear unto us; and it is this alone which will enable us, like the Apostles of old, to rejoice in tribulation, knowing that though "many be the afflictions of the righteous, the Lord delivereth him out of them all," Psalms, xxxvi. 19.

(TO BE CONTINUED.)

## LECTURES TO YOUTH.

BY A MINISTER IN THE NEW-ENGLAND CONFERENCE.

### LECTURE 4.

YOUTH GUARDED AGAINST SOME OF THE ALLUREMENTS AND TEMPTATIONS TO WHICH THEY ARE EXPOSED.

"Flee also youthful lusts; but follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."—2 Tim. 2. 22.

Having already invited your attention to the subject of early piety, and having opened to you its nature, reasonableness and importance, and obviated many objections and difficulties in the way of embracing and practicing it, and also pointed out its special advantages as motives to allure you to embrace it;—I shall now proceed to guard you against some of the most common allurements, temptations and evils to which you are exposed in your youthful days. Every state and circumstance of human life has its peculiar temptations and evils with which it is beset.—The rich are in danger of falling into the snares of trusting in uncertain treasures, and looking with neglect or contempt on those who are around them. The poor are in danger of coveting that which God has seen fit to deny them, and to be discontented with the allotments of divine providence. If the aged are liable, under the disappointments and ills of life, to be petulant and uneasy, youth are no less exposed to the indulgence of wrong tempers and dispositions peculiar to their state. It is our purpose in the use of the apostle's language, to warn you against these, and to exhort you to pursue that line of conduct which will secure your own happiness, the fellowship of the pious, and the approbation of God. Flee also youthful lusts, but follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

In opening the subject, we shall,  
I. Show what youth are here exhorted to flee, or avoid.

II. Consider those virtues after which they are exhorted to follow.

III. Point out the most suitable and proper way to avoid the evils to be guarded against, and to attain the virtues recommended.

I. We are to show what youth are here exhorted to flee or avoid.

"Flee also youthful lusts"—all the desires

of the flesh and of the mind, which by nature you are prone to indulge in opposition to the nature and will of God. The corruption of our nature is called *lust*, as it strongly inclines to evil. Thus we are told by St. James, that every man is tempted when he is drawn away of his own lust and enticed. When he is drawn away by his own desire to such things as please his sensual appetites, and vain lusts of a carnal mind he is enticed into sin. Thus when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death. They are called deceitful lusts which war against the soul. They destroy its purity, peace and comfort. They are worldly lusts, as they are of the world, in worldly men and women, leading them to pursue the course of this vain, delusive world for happiness. St. John declares that all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. These are the hurtful and foolish lusts which pierce men through with many sorrows, and drown them in perdition.—But these are some to which youth are more particularly prone by reason of their present state and inexperience.

1. They are very naturally inclined to undue levity and trifling. The passions being more easily excited, and the mind less disposed to reflection, they are apt to become vain in their imaginations, and are easily transported by mirth into jesting and unprofitable conversation. This has a direct tendency to quench the spirit of conviction and dissipate seriousness. Should any of you who are now hearing the word, feel a conviction of the truth and importance of what is here said to you, and under these impressions determine to attend to the all-important subject of religion, and seek your soul's salvation. Yet should you go out and fall into the company of the trifling and vain, how naturally would you be apt to indulge in trifling conversation, and perhaps if any thing should be wittily said, in way of slighting religion and making a foolish sport of religious people or pious exercises, you would give it the smile of your approbation rather than to manifest your present conviction of its importance. Should you do this, you must expect to feel the stings of a guilty conscience and the apprehension of divine displeasure.

2. From the ardor of the passions and the lack of experience, youth are more exposed to be inflated with pride, vain-glory, flattery and deceitful love of pre-eminence. While we are guarding you against the effects of flattery and deceit, we do not wish you to be insensible of the approbation of well doing. It is against an inordinate and unseasonable self esteem, the thinking more highly of yourselves than you ought to think on the account of some real or fancied property or quality which distinguishes your person, family, or situation in life. What is power? What is wealth? What is beauty? What are honors? What are mental accomplishments, or even moral endowments, that they should cause us to glory in them? What hast thou, that thou hast not received? And if dependent on God for it, why indulge in self-esteem on the account of a lent favor? How vain-glorious would you esteem that servant who should borrow the clothes of his master, and assume the air of pre-eminence and distinction, because dressed in the attire of his superior? The possession of wealth, beauty and accomplishments may expose us to the breath of flattery; but they confer no claims to excellence without modesty, humility, a sense of dependence and gratitude.

3. Youth are peculiarly prone to be led astray in the pursuit of sensual pleasures. The senses are quick, and thousands of objects are constantly rising about them to allure them into the indulgence of corporal pleasures. The eye is not satisfied with seeing, nor the ear with hearing. They have not generally been sufficiently inured to self-denial over the appetites and desires of the flesh. The gust of sensual pleasure is strong, and youth are apt to be impatient of restraint. Parental authority is too often considered by them as the exercise of arbitrary power, and a needless restraint on their desires. Are any of you, who now hear me, so inconsiderate as to cast off the wholesome restraints of parental authority, tremble for your rashness and presumption! Remember that obedience to parents is the first commandment with promise. Remember that the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. O stop! and consider what thou hast done! Thou hast disobeyed thy God! Thou hast grieved thy parent! Thou hast cast off the reigns of wholesome discipline! Thou hast commenced a career of folly and guilt that will, if persisted in, lead thee to inevitable ruin. Flee, O flee this heinous sin. Let it be no excuse that others are indulged, that others have no restraints in the pursuit of sensual pleasures. If it is owing to the want of parental instruction and restraint, they are to be pitied, not followed. If they rashly burst the bonds of duty, avoid them as dangerous companions, and bad examples, by whom you are to take warning. Beware that you follow not the multitude to do evil. O hear the instructions of thy father, and be not disobedient to the counsels of thy mother. Ponder the path of thy feet, and avoid the way of sinful pleasure, for its paths lead to death and its steps go down to hell.

4. Those who indulge in impatience of restraint, are also too apt to be hasty in their de-

cisions, rash in their enterprises, contentious for their opinions, angry at opposition, and revengeful at disappointment. A little consideration, a small portion of self-knowledge and a moderate acquaintance with men and things, may do much to cure the propensity to indulge these youthful passions. But, to control and regulate them, you must use much watchfulness and diligent exertion. It is by grace only that they can be properly controlled and regulated, and that the whole train of the affections can be led into captivity to the obedience of Christ.

5. An inordinate love of the world is a youthful lust to be avoided. Covetousness is idolatry. It is setting the affections on the creature more than on the Creator. And although it is not peculiar to youth to indulge this passion, yet it is easy to discover a natural propensity to this in early life. It is necessary therefore to guard against it before the heart gets under its tyrannical control. Love not the world, neither the things that are in the world, for if any man love the world the love of the Father is not in him. This passion indulged in youth, will lead to dishonesty, unfaithfulness, and a breach of trust. It will cause discontent in the situation in which divine providence has placed them. It will prompt them to make haste to get rich. To engage in imprudent pursuits and unwarrantable enterprises, to the hazard of health, reputation, virtue and comfort.

6. We must not close this part of our discourse without cautioning youth against all immodesty. Flee every appearance of evil.—Indulge in no word, or thought, or deed, which tends to bring a blush on modesty. Remember the proverb, "Can one take fire in his bosom and not be burned?" Can one go upon hot coals and his feet not be burned?" While your bosoms are open to all the sublime sentiments of friendship, and alive to the delicacies of pure affection, let them be polished with chastity and guarded by sincerity and truth.

II. We shall now proceed with pleasure, to the consideration of those virtues after which youth are exhorted to follow. Flee also youthful lusts, but follow after righteousness, faith, charity, peace.

1. Follow after righteousness.—In the first sense you are to understand this term, as implying justice, truth, and right dealing toward your fellow creatures. The holy scriptures contain the only, and all-sufficient rule to guide and direct you in doing right, to act with sincerity and integrity in all your dealings with others. All things whatsoever ye would that men should do to you, do ye even so to them. You are to speak the truth in the sincerity of your hearts, and act in conformity thereto in all your deportment. You are to seek to become acquainted with the word of truth, and take that as the man of your counsel, that you may be directed in the paths of righteousness.

But you are to follow after evangelical righteousness, even the righteousness of God by faith in Jesus Christ. By nature we are all unrighteous, have all gone out of the way, so that when God looked down from Heaven, to see if there were any righteous, he found none, not one.—He hath provided a way through the death and mediation of Christ, for the pardon of sinners, for their being justified and made righteous before God; for the recovery of his image in righteousness and true holiness, so that they may serve him without fear, in holiness and righteousness, all the days of their life. The righteousness of the saints includes what Christ hath wrought out for them by atoning for their sins and opening a way for their justification. That God may be just and the justifier of him that believeth. And in what the Holy Spirit works in them in renewing, sanctifying, and conforming them to his image. And in what they are enabled to do by his grace to love and serve him in spirit and in truth. He that doeth righteousness is righteous even as he is righteous.

Thus are you to follow after righteousness, inward and outward, experimental and practical righteousness, or holiness of heart and life.

2. You are next exhorted to follow after faith. You are to seek to become well acquainted with the principles of your faith as a professing Christian. To investigate the evidences by which this faith is supported. Faith comes by hearing, and hearing by the word of God. Here are the objects of faith held forth to the perception of the mind. The nature of faith is a persuasion and assent of the mind arising from testimony or evidence. The testimony is the sacred record which God hath given us of all those truths to which he calls us to assent, and in which we are to trust. Christ and his salvation are the principal objects of the faith of a Christian. You are therefore to follow after a knowledge of the truth as it is in Christ, and to exercise a constant faith in him as your only and all-sufficient Saviour. Seek to have your faith strengthened and confirmed by an increasing acquaintance with, and daily experience of the truth. Follow after all the fruits of faith, that you may give evidence that yours is a living faith of the operation of God, which works by love and gains a victory over the world.

3. The third thing in the apostle's enumeration is charity.—Christian charity is but another name for the love of God and men. It is an active principle of a general life of virtue. Now abideth faith, hope, charity, but the greatest of these is charity. It is a fountain of life, from whence springs the virtues of compassion, forbearance, gentleness, generosity and good will to



# MISSIONARY.

FIFTH ANNUAL REPORT  
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all mankind. It shows itself in complacency to our friends, in the forgiveness of our enemies, in hospitality to the stranger, relief to the distressed, and in gentleness, kindness and affability to all men. It is free from envy, pride, unseemly behavior, selfishness, petulance and all evil intentions and purposes. It rejoices in the truth, bears, endures, believes and hopes all things for the good of others. It never faileth.—Therefore, follow after charity.

4. Peace is the last thing named in our list of enumerated virtues. Follow peace with all men—Blessed are the peace-makers, for they shall be called the children of God. Let us seek for peace, and the things whereby one may edify another. Let the peace of God rule in your hearts. From these and many similar passages we are led to see that we are to seek to be at peace with God and our own souls—that we are also to strive to live in peace with all men—to be peace-makers, following the things which make for peace, and the things whereby one may edify another. How amiable is that character which can be described as a son of peace? One in whom the peace of God reigneth, which passeth all understanding? Who has no malice, illwill, no unpleasant or disagreeable feelings to any one? Who is praying for, and seeking the good of all men, his enemies not excepted? One who is ready to tender his good offices, to remove misunderstandings, to heal breaches, and restore peace? Happy is the person who is in such a state, and worthy to be followed as a pattern and example.

III. We are now to consider the most proper way to avoid the evils against which you have been warned, and to point out the way of attaining the virtues recommended.

1. Flee also youthful lusts.—In order to flee these we must avoid the occasions of temptation to them. In some instances this may be impossible; we are then to resist the temptation and fly to Christ for grace to overcome. But the Apostle gives us a view of the way by which we may best avoid the evils and attain the virtues—which is by uniting with those who call on God out of a pure heart.

2. In order to become the companions of the pious, we must forsake the company of the wicked. Come ye out from among them and have no fellowship with the unfruitful workers of darkness, but rather reprove them. Be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and ye shall be my sons and my daughters, saith the Lord Almighty. The first lesson you have to learn is self-denial. The first duty you have to perform is to take up your cross.—Thus saith the Lord, if any man will be my disciple, let him deny himself and take up his cross and follow me. An Apostle has declared that the friendship of this world is enmity to God.—If therefore, you would avoid the evils against which you have been warned, and which you are exhorted to flee, you must forsake the company of the wicked—you must no longer make them the company of your choice—you must not walk in the counsel of the ungodly, nor stand in the way of sinners, nor set in the seat of the scornful—you are in danger every moment of being carried down the stream of iniquity. The propensities of your own evil heart sets that way—you must stem the torrent—you must resist temptation—you must wrestle for strength, and cry to God for deliverance from an evil heart of unbelief which would depart from him the living God—you must watch over your thoughts and words, and actions—you must set the Lord always before you, that he may be on your right hand, that you may never be moved.

3. You must unite with the people of God—with them that call on the Lord, out of a pure heart. God's people are a praying people.—They will pray for you. They will advise and counsel you. They will watch over and assist you. You shall be taught by their past experiences.—You shall be emboldened. You shall find them the best friends in times of the greatest need.—In union with those who call on God out of a pure heart, you shall be led to the throne of grace, to the house of God, to the ordinances of the gospel, to the green pastures, and the still waters where the flock of Christ are refreshed. This is the surest and best way of following after righteousness, faith, charity, peace. With them, you have example and instruction. From them, you may expect reproof and comfort.—They will become the partners of your cares, the bearers of your burdens, assistants in your labors, your duties, fellow soldiers in your warfare, and the joint expectants of your hopes.

Permit me to enforce the subject—Flee also youthful lusts, &c.  
If you would avoid future trouble, begin the work of reformation now—O flee the snare of the enemy, before you are entangled.—Stop not to parley—delay is defeat—hesitate, is to quail—to stand still, is to be conquered. Your Saviour calls, obey his voice.—Your enemies pursue, O flee to the city of refuge.—Your Redeemer beckons, fly to his arms.—The Church is open, enter its doors—the pious are calling on God for you, O run and fall down in the attitude of penitence, and join them in their supplications—unite with them, and walk in the way of God's commandments, until he calls you to unite with the church triumphant above.—So shall you escape from all evil and attain all good.—Which, may God grant, for his mercy's sake.  
AMEN.

## MAY.

Plant gardens, and eat the fruit of them.—Jeremiah, xxix, 5.

What more conduces to rational pleasure, or what more contributes to the wholesome supply of our table, than a well cultivated garden? It is a beautiful image of Eden—a striking emblem of a well cultivated mind.—Wouldst thou hope to see and enjoy pleasant fruit from thy children in the summer of life, carefully plant in their minds, in the spring season of their existence, the precious seeds of pious instruction.

Religious Toleration.—The Trustees of the Transylvania University, have voted to invite the ministers of every religious denomination in Lexington, to officiate, in turn, in the religious exercises of that institution. President Holley believes that this measure "is calculated to unite public sentiment, to secure general confidence, to advance the interests of truth, to extend catholicism, and to excite emulation in the cause of religious liberty."

The experience of another year's labor in the missionary cause, adds another proof in favor of the vast importance and utility of a combination of effort in the great work of evangelizing the world. With increased pleasure do the Managers of this Society view the annual accession of strength to the missionary body. The union, the zeal, and the persevering industry, with which the noble enterprise of conquering the world to Christ, is espoused by almost all parties, afford a delightful anticipation to the zealous Christian of yet witnessing the complete triumph of truth over error, and of righteousness over iniquity. The blessed results of this lovely combination of talent, zeal and active exertion, appear delightful even in anticipation. What then must be the realization? In the midst of this generous and general movement, which so peculiarly marks the present era, and in which is concentrated all that is excellent among men, and on which the Saviour must look with approbation, the Managers congratulate this Society on the success of its operations, and the additional proof it has afforded of the practicability of evangelizing the Heathen of our wilderness.

Whatever may be the opinion of some men respecting the future destiny of these tribes—whether they are destined to extermination or to be amalgamated among our own population—this society can present actual demonstrations that it is possible, through the power of the gospel, to reclaim them from their heathenish customs, and to bring them under the influence of Christian principles. And however we may speculate on the propriety and utility of the various means now using for their conversion, the benevolent Christian, conscious of the purity of his motives and the integrity of his conduct, can retire within himself, and calmly and confidently commit into the hands of God the cause in which he is engaged, "knowing that his labor is not in vain in the Lord." So far, however, he may ground his expectations of future success on what has already been accomplished. Many of these outcasts of men have heard "the joyful sound," and have "turned unto the living God." Metaphysical speculations may amuse the mind, but active experiment drives the truth home to the heart, and produces conviction when all other means have failed.

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Thus the way is opening to Christianize these long neglected sons of the American forests.

5. Kentucky Conference.—The Rev. William Chambers is employed as a missionary within the bounds of the Conference, on what is called the Cumberland Mission.

6. Missouri Conference.—Two Missionaries, the Rev. Messrs. Jesse Walker and William Stevenson, the former at Missouri, and the latter at Arkansas, are employed within the bounds of this Conference. These newly settled places, where the population is thin, open a wide field for missionary enterprise; and as the emigrants are principally poor, the gospel may be preached to their freely, the preacher must derive his principal support at first from missionary funds.

7. Tennessee Conference.—This Conference has within its bounds, two Missionary stations. At its last session, the Rev. Nicholas D. Scales was appointed to the Upper, and the Rev. Richard Neely to the Lower, Cherokee Indians. There is now a society of 128 members in this nation.

8. South Carolina Conference.—This Conference employs eight Missionaries. The Rev. Messrs. Isaac Smith and Daniel G. McDaniel have charge of the Abury Mission, among the Creek Indians. Though the missionaries are not yet permitted to preach the gospel to the adult Indians of this tribe, they continue to teach and catechise the children, several of whom have been truly awakened to the concerns of religion, and afford a good reason to believe that they have attained to the knowledge of salvation by the remission of sin. It is hoped the time may soon arrive when the impediments in the way of announcing the gospel of the kingdom freely to these people, will be removed, and that they also shall hail the coming of Christ's ambassadors.

In addition to this station there are, within the bounds of this Conference, the following:—

Monroe, Yellow River, Gwinnett, St. Augustine, and Chattahoochee Missions. By a recent communication from Mr. Glenn, the Mission at St. Augustine is very flourishing, and promises much success. A society is raised of about fifty members, and the congregation is large and attentive.

Though the number of Missionaries actually employed as such, is about the same as last year, yet several new places have been added, while some of those which were then considered missionary ground, have been so successfully cultivated as to be now included in the regular field of itinerancy, being supplied in the ordinary way, and the people evince an ability and a disposition to support themselves. This is an encouraging circumstance to the friends of missions. While the scattered population in the exterior parts of our country, continues to extend by the continual emigration into the western wilderness, the demand upon missionary exertions will multiply; and as success shall crown such exertions, the means to increase them will augment in proportion to the increased demand. Thus while the river of gospel benevolence continues to flow, it receives in its course tributary streams, which add to its depth and width, until, it is hoped, it will become sufficiently large to water the whole length and breadth of Immanuel's Land.

## AUXILIARY AND BRANCH SOCIETIES.

In addition to the Auxiliary and Branch Societies reported the last year, the board has received an account of the Mississippi Conference Auxiliary Society, which is assisted by seven Branch Societies, and also of Croton Circuit Auxiliary Society. There have also been added thirty-four branches to the Genesee Conference Auxiliary Society, and eight to the South-Carolina Conference Auxiliary Society. These, together with those reported last year, make the whole number of Auxiliary and Branch Societies to be 103.

Though this increase of Auxiliary and Branch Societies, is by no means in proportion to the increased demand of labor and the extent of influence which might be exerted in behalf of a cause of such vast and vital importance, yet the Managers rejoice in the smallest accession of strength to the main body, and multiplication of branches to the original stock. It is hoped that the stimulus will be more and more felt through every limb and member of the Church, and that a simultaneous action will defeat the purposes of the enemies of the cross of Christ, by giving a more diffusive spread to evangelical truth and holiness.

Much might be said respecting the effects and success of other Missionary Societies, both in our own country, and in Europe. But we can only just give a glance at these, referring to their respective Reports for full information of their progress and prospects. It is certainly no small gratification to perceive so much of harmonious co-operation among the several sects of Christians, in endeavoring to widen and lengthen the bounds of the Redeemer's kingdom. And more especially do the Managers view with pleasure the brightening prospects opening among the aborigines of our own country, many of whom have already abandoned their heathenish worship to embrace the self-denying doctrines of Christ.

In addition to other Societies, in Europe, which are directing their energies to evangelize the inhabitants of Asia, and Africa, and of the islands of the sea, the WESLEYAN METHODISTS are nobly persevering in their Missionary enterprises, both at home and abroad. They now employ no less than one hundred and fifty-nine Missionaries, chiefly on Foreign Missions, in Asia, Africa, the West-Indies, Nova-Scotia, and in the isles of the South Sea; and recently they have planned a Mission to the land of Pal-

estine, two Missionaries being destined to that once highly favored, but now degraded, place. By the latest accounts from Asia and Africa, it appears that these important Missionary stations are in a prosperous state, continually enlarging their borders, and demanding additional laborers. May the good will of him who dwelt in the bush, direct all their efforts, and multiply their seed sown an hundred fold.

From a general review of the Missionary field, and of the means employed to cultivate it, we have much to encourage us to persevere. The success which has marked the progress of the Missionary operations thus far, affords the surest pledge of future prosperity and the strongest motive to continued exertions. Though the number of sinners actually brought from darkness to light has not been in proportion to the amount of labor bestowed, yet a hope of brighter days in this respect, is founded on the fact, that prejudice has been gradually weakening, objections have been obviated by actual experiments, and impediments removed by the persevering efforts of those who are employed in this great work. "One sower and another reaper." Other men labored, and ye are entered into their labors." Those who now clear the ground and sow the seed, may not have the happiness to reap the harvest. While they are enjoying the reward of their arduous labors in a better world, others will enter into their labors, and "return rejoicing, bringing their sheaves with them," that finally, "both he that soweth, and he that reapeth, may rejoice together."

While we encourage ourselves to persevere from what has already been done, we derive an increased stimulus from what is yet to be achieved. By casting our eye over the map of the world, we shall be convinced that much, very much remains to be accomplished, ere the knowledge of the Lord shall cover the whole earth. While Paganism and Mahometanism overspread the greater portion of the moral world, a mere nominal Christianity, possessing neither spiritual life nor moral beauty, produces a heartless indifference in a great portion of the remainder for the salvation of men. This superstition and false religion on the one hand, and this cold indifference on the other, are to be overcome by "patient continuance in well doing." While the strong castles of the former are to be vigorously assaulted in the name of the Lord Jesus, the apathy of the latter must be removed, and they must be roused to action, and persuaded to join the ranks of those already engaged in this noble work. "Who is sufficient for these things?" "Through Christ strengthening me I can do all things." The combined onset of the Christian world, aided and headed by the Captain of their salvation, will yet make these crooked places straight, these rough places plain; the mountains shall fall, and the valleys shall rise, and a "highway shall be opened for our God" in all places of the earth, and "all flesh shall see the salvation of God."

## RELIGIOUS.

From the Methodist Magazine.  
STATE OF RELIGION ON NEW-HAVEN DISTRICT.

Good news from Zion is always grateful to the friends of Zion. The Lord is giving favorable intimations on different parts of New-Haven district. As usual we have to meet with much opposition, and to encounter the intrigues and arts of our enemies. But in many places they overshoot the mark, defeat their own purposes, and produce a spirit of inquiry which always terminates in happy results. To accomplish any thing to purpose, much labor, much zeal, much diligence and perseverance, are essentially necessary in this part of the vineyard.

A letter from brother Schofield informs me, that "the work of God is going forward in a number of places on Dutchess Circuit; between fifty and sixty have been converted and reclaimed from backsliding, since Conference, and prospects still brighten."

Middletown is remembered in kindness by the Great Head of the Church. Brother Bowen says, "the long-looked for period at length has arrived, God is raining righteousness upon us." Convictions are clear and pungent, justifications bright and glorious. After speaking of several individuals who have experienced the gospel of Christ to be the power of God unto salvation, he says, "the work is spreading." The brethren in that place give glory to God, and strive to get to their several posts to be workers together with Him.

In a number of places on Durham Circuit, God is pouring out His Spirit. In Haddam, and in one of the Parishes belonging to the town of Saybrook of notable memory, the word of truth is taking effect. Sinners are awakened and brought to the knowledge of that Jesus, who by the grace of God hath tasted death for every man.

Poughkeepsie is also sharing in the heavenly shower. On several other circuits there are favorable indications. The preachers in general are well received, and doing well, and have the spirit of Christian Missionaries.

Our brethren, the local preachers, are happily united, not only among themselves, but with the travelling preachers, and manifest a deep and religious concern for the salvation of souls, and the prosperity of the Church of God. At the District Conference, peace, love, life and holy power prevailed. It was a time long to be remembered. It was a continual feast. Every thing appeared to be done in the spirit of prayer, in the spirit of divine and brotherly love. A holy, happy awe encompassed the whole. The brethren parted in peace, fully resolved to be more holy, and to labor more for God and precious souls. Surely the Lord is on our side, and we shall prevail.

In affliction, opposition and persecution, we learn our own weakness and dependence. I am sure if we are humble, God will make us bold and strong and victorious.  
S. MENWIN.  
New-Haven, March, 17, 1824.

## REVIVAL AT SEA.

Letter to the Editor of the Boston Recorder, dated New Bedford, Mass. May 4, 1824.  
Dear Sir,—I hasten to inform you of that which is good news to the friends of Zion, particularly such as feel an interest in the salvation of seamen. A ship which has returned to this

port from a whaling voyage, has been visited by the grace of God. Four gave good evidence of having experienced a saving change, and others have returned to inquire of Christians, at home, what they shall do to be saved. The interesting seriousness in this ship's company was occasioned by a book borrowed from a Nantucket ship. This book, I understand, was put into the hands of the Captain by the instrumentality of some individual in New York. For a number of months before the ship returned, they had meetings in the cabin on the Sabbath, and twice in the week. One of the officers was a subject of the revival, and all treated it with serious attention. There are many interesting particulars connected with the above, which I trust will be furnished by some person.

Every pious friend of the sailor will rejoice and pray more earnestly for this interesting class of men, and not forget to give them Bibles and Tracts, together with other religious books. Would not pious men in large commercial towns render an interesting service to the sailor, by having a library for seamen, from which a specified number of books might be drawn by the Captain, and by him be returned?  
Yours, &c.  
S. HOLMES.

Revival in South Carolina.—A revival of religion commenced at Robertville, Beaufort District, S. C. in October last; and on the 26th of that month a few were added to the Baptist church. On two other Sabbaths, subsequently to this, as many as thirty-one, on each day, were baptized and admitted to the same church, under the pastoral care of the Rev. Mr. Boyd. The whole number added to this church, from the commencement of the revival to the 1st of April, was one hundred and seventeen.

The revival has not been confined to any particular class or age. Among others, was a girl who was both deaf and dumb. She related her experience by signs, yet in such a clear manner as to give entire satisfaction to the members and spectators.—Backsliders were reclaimed; nine of whom were restored to the fellowship of the church. Several additions have also been made to the Methodist church near Robertville.  
Southern Intelligencer.

Vermont Juvenile Missionary Society.—The receipts from Dec. 3d, 1823, to April 17, 1824, amounted to \$144.74; the disbursements to \$516, and the compensation for missionary services, to be performed before the next annual meeting, will exceed the sum in the treasury about \$500. In addition to these facts, says the Woodstock (Vt.) Monitor, the destitute churches in the state never had more raised expectations of help than at this moment, when the Directors do not feel warranted in incurring any additional expense.

Orphan Asylum in New York.—From the last Report it appears that the number of beneficiaries is 158; the whole number admitted in eighteen years, 514. During the past year, ten girls and 14 boys have been admitted; twenty-three boys and thirteen girls have either been apprenticed or placed in families. The girls have had 137 pair of stockings, made 1121 garments, 101 sheets, and 37 bed quilts. The boys have committed to memory, of the Bible, 8881, and of hymns, 3103 verses; the girls, of the Bible, 4006, and of hymns, 6208 verses. The children have heretofore been uncommonly healthy, but during the past year three have died, thirty-nine have had the whooping cough, and twenty-four a remittent fever. The average annual expense of each orphan does not exceed \$30.

The amount of donations to the American Board of Foreign Missions, for the month ending April 12, is \$2143.

The receipts of the American Tract Society, in the month of April last, were \$294 99.

## OBITUARY.

FOR ZION'S HERALD.

Died, at Stoughton, Mass. May 12, Mrs. Jane Gay, consort of Mr. Isaac Gay. In June 1812, she was happily brought to know the Lord, and soon after became a member of the Methodist Episcopal Church. She was naturally of an even, cheerful disposition, and adorned her profession as a Christian to the end of her days.—In July 1823, she was suddenly taken ill, and her complaints were of such a nature as to occasion her friends considerable alarm. For several months, however, hopes were entertained of her recovery; but her disease at length assumed the appearance of a confirmed and fatal consumption. In the former part of her sickness, she had many doubts, fears and trials; hardly venturing to believe herself a child of God; but these painful exercises gradually left her, until she had a calm serenity and triumphant peace of soul. Throughout the whole of her long illness she was an eminent pattern of patience and meekness; not a word, or even a look, betraying the least impatience or murmuring.—For the last few weeks of her life, she appeared to long for her departure: and the composure of her mind was remarkable. During the whole of her sickness I visited her every few days: my last visit was about four hours before she died. She was perfectly rational, and desired me to pray with her. About two hours before she left the world, being unable to speak, except in a whisper, one of the watchers asked her, if she felt happy, to lift up her hand. This she instantly did: and a few minutes before 10 o'clock, P. M. fell asleep. Thus lived and died Mrs. Jane Gay. She has left a disconsolate husband, and an only daughter, to mourn the loss of her company. O may they, and all of us, copy her example as she did that of Christ, that we too, at length, may rest in Jesus.  
AARON LUMBER.  
Stoughton, Mass. May 17, 1824.



# MISSIONARY.

## FIFTH ANNUAL REPORT

Of the Missionary Society of the Methodist Episcopal Church.

all mankind. It shows itself in complacency to our friends, in the forgiveness of our enemies, in hospitality to the stranger, relief to the distressed, and in gentleness, kindness and affability to all men. It is free from envy, pride, unseemly behavior, selfishness, petulance and all evil intentions and purposes. It rejoices in the truth, bears, endures, believes and hopes all things for the good of others. It never faileth.—Therefore, follow after charity.

4. Peace is the last thing named in our list of enumerated virtues. Follow peace with all men.—Blessed are the peace-makers, for they shall be called the children of God. Let us seek for peace, and the things whereby one may edify another. Let the peace of God rule in your hearts. From these and many similar passages we are led to see that we are to seek to be at peace with God and our own souls—that we are also to strive to live in peace with all men—to be peace-makers, following the things which make for peace, and the things whereby one may edify another. How amiable is that character which can be described as a son of peace? One in whom the peace of God reigneth, which passeth all understanding? Who has no malice, illwill, no unpleasant or disagreeable feelings to any one? Who is praying for, and seeking the good of all men, his enemies not excepted? One who is ready to tender his good offices, to remove misunderstandings, to heal breaches, and restore peace? Happy is the person who is in such a state, and worthy to be followed as a pattern and example.

III. We are now to consider the most proper way to avoid the evils against which you have been warned, and to point out the way of attaining the virtues recommended.

1. Flee also youthful lusts.—In order to flee these we must avoid the occasions of temptation to them. In some instances this may be impossible; we are then to resist the temptation and fly to Christ for grace to overcome. But the Apostle gives us a view of the way by which we may best avoid the evils and attain the virtues—which is by uniting with those who call on God out of a pure heart.

2. In order to become the companions of the pious, we must forsake the company of the wicked. Come ye out from among them and have no fellowship with the unfruitful workers of darkness, but rather reprove them. Be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and ye shall be my sons and my daughters, saith the Lord Almighty. The first lesson you have to learn is self-denial. The first duty you have to perform is to take up your cross.—Thus saith the Lord, if any man will be my disciple, let him deny himself and take up his cross and follow me. An Apostle has declared that the friendship of this world is enmity to God.—If therefore, you would avoid the evils against which you have been warned, and which you are exhorted to flee, you must forsake the company of the wicked—you must no longer make them the company of your choice—you must not walk in the counsel of the ungodly, nor stand in the way of sinners, nor set in the seat of the scornful—you are in danger every moment of being carried down the stream of iniquity. The propensities of your own evil heart sets that way—you must stem the torrent—you must resist temptation—you must wrestle for strength, and cry to God for deliverance from an evil heart of unbelief which would depart from him the living God—you must watch over your thoughts and words, and actions—you must set the Lord always before you, that he may be on your right hand, that you may never be moved.

3. You must unite with the people of God—with them that call on the Lord, out of a pure heart. God's people are a praying people.—They will pray for you. They will advise and counsel you. They will watch over and assist you. You shall be taught by their past experiences.—You shall be emboldened. You shall find them the best friends in times of the greatest need.—In union with those who call on God out of a pure heart, you shall be led to the throne of grace, to the house of God, to the ordinances of the gospel, to the green pastures, and the still waters where the flock of Christ are refreshed. This is the surest and best way of following after righteousness, faith, charity, peace. With them, you have example and instruction. From them, you may expect reproof and comfort.—They will become the partners of your cares, the bearers of your burdens, assistants in your labors, your duties, fellow soldiers in your warfare, and the joint expectants of your hopes.

Permit me to enforce the subject—Flee also youthful lusts, &c.

If you would avoid future trouble, begin the work of reformation now—O flee the snare of the enemy, before you are entangled.—Stop not to parley—delay is defeat—to hesitate, is to yield—to stand still, is to be conquered. Your Saviour calls, obey his voice.—Your enemies pursue, O flee to the city of refuge.—Your Redeemer beckons, fly to his arms. The Church is open, enter its doors—the pious are calling on God for you, O run and fall down in the attitude of penitence, and join them in their supplications—unite with them, and walk in the way of God's commandments, until he calls you to unite with the church triumphant above.—So shall you escape from all evil and attain all good.—Which, may God grant, for his mercy's sake.

AMEN.

MAY.

Plant gardens, and eat the fruit of them.—Jeremiah, xxix. 5.

What more conduces to rational pleasure, or what more contributes to the wholesome supply of our table, than a well cultivated garden? It is a beautiful image of Eden—a striking emblem of a well cultivated mind.—Wouldst thou hope to see and enjoy pleasant fruit from thy children in the summer of life, carefully plant in their minds, in the spring season of their existence, the precious seeds of pious instruction.

Religious Toleration.—The Trustees of the Transylvania University, have voted to invite the ministers of every religious denomination in Lexington, to officiate, in turn, in the religious exercises of that institution. President Holley believes that this measure "is calculated to unite public sentiment, to secure general confidence, to advance the interests of truth, to extend catholicism, and to excite emulation in the cause of religious liberty."

The experience of another year's labor in the missionary cause, adds another proof in favor of the vast importance and utility of a combination of effort in the great work of evangelizing the world. With increased pleasure do the Managers of this Society view the annual accession of strength to the missionary body. The union, the zeal, and the persevering industry, with which the noble enterprise of conquering the world to Christ, is espoused by almost all parties, afford a delightful anticipation to the zealous Christian of yet witnessing the complete triumph of truth over error, and of righteousness over iniquity. The blessed results of this lovely combination of talent, zeal and active exertion, appear delightful even in anticipation. What then must be the realization? In the midst of this generous and general movement, which so peculiarly marks the present era, and in which is concentrated all that is excellent among men, and on which the Saviour must look with approbation, the Managers congratulate the Society on the success of its operations, and the additional proof it has afforded of the practicability of evangelizing the heathen of our wilderness.

Whatever may be the opinion of some men respecting the future destiny of these tribes—whether they are destined to extermination or to be amalgamated among our own population—this society can present actual demonstrations that it is possible, through the power of the gospel, to reclaim them from their heathenish customs, and to bring them under the influence of Christian principles. And however we may speculate on the propriety and utility of the various means now using for their conversion, the benevolent Christian, conscious of the purity of his motives and the integrity of his conduct, can retire within himself, and calmly and confidently commit into the hands of God the cause in which he is engaged, "knowing that his labor is not in vain in the Lord." So far, however, he may ground his expectations of future success on what has already been accomplished. Many of these outcasts of men have heard "the joyful sound," and have "turned unto the living God." Metaphysical speculations may amuse the mind, but actual experiment drives the truth home to the heart, and produces conviction when all other means have failed.

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Thus the way is opening to Christianize these long neglected sons of the American forests.

5. Kentucky Conference.—The Rev. William Chambers is employed as a missionary within the bounds of the Conference, on what is called the Cumberland Mission.

6. Missouri Conference.—Two Missionaries, the Rev. Messrs. Jesse Walker and William Stevenson, the former at Missouri, and the latter at Arkansas, are employed within the bounds of this Conference. These newly settled places, where the population is thin, open a wide field for missionary enterprise; and as the emigrants are principally poor, that the gospel may be preached to them freely, the preacher must derive his principal support at first from missionary funds.

7. Tennessee Conference.—This Conference has within its bounds, two Missionary Stations. At its last session, the Rev. Nicholas D. Scales was appointed to the Upper, and the Rev. Richard Neely to the Lower, Cherokee Indians. There is now a society of 188 members in this nation.

8. South Carolina Conference.—This Conference employs eight Missionaries. The Rev. Messrs. Isaac Smith and Daniel G. McDaniel have charge of the Asbury Mission, among the Creek Indians. Though the missionaries are not yet permitted to preach the gospel to the adult Indians of this tribe, they continue to teach and catechise the children, several of whom have been truly awakened to the concerns of religion, and afford a good reason to believe that they have attained to the knowledge of salvation by the remission of sin. It is hoped the time may soon arrive when the impediments in the way of announcing the gospel of the kingdom freely to these people, will be removed, and that they also shall hail the coming of Christ's ambassadors.

In addition to this station there are, within the bounds of this Conference, the following:—Monroe, Yellow River, Gwinnett, St. Augustine, and Chattahoochee Missions. By a recent communication from Mr. Glenn, the Mission at St. Augustine is very flourishing, and promises much success. A society is raised of about fifty members, and the congregation is large and attentive.

Though the number of Missionaries actually employed as such, is about the same as last year, yet several new places have been added, while some of those which were then considered missionary ground, have been so successfully cultivated as to be now included in the regular field of itinerancy, being supplied in the ordinary way, and the people evince an ability and a disposition to support themselves. This is an encouraging circumstance to the friends of missions. While the scattered population in the exterior parts of our country, continues to extend by the continual emigration into the western wilderness, the demand upon missionary exertions will multiply; and as success shall crown such exertions, the means to increase them will augment in proportion to the increased demand. Thus while the river of gospel benevolence continues to flow, it receives in its course tributary streams, which add to its depth and width, until, it is hoped, it will become sufficiently large to water the whole length and breadth of Immanuel's Land.

### AUXILIARY AND BRANCH SOCIETIES.

In addition to the Auxiliary and Branch Societies reported the last year, the board has received an account of the Mississippi Conference Auxiliary Society, which is assisted by seven Branch Societies, and also of Croton Circuit Auxiliary Society. There have also been added thirty-four branches to the Genesee Conference Auxiliary Society, and eight to the South-Carolina Conference Auxiliary Society. These, together with those reported last year, make the whole number of Auxiliary and Branch Societies to be 103.

Though this increase of Auxiliary and Branch Societies, is by no means in proportion to the increased demand of labor and the extent of influence which might be exerted in behalf of a cause of such vast and vital importance, yet the Managers rejoice in the smallest accession of strength to the main body, and multiplication of branches to the original stock. It is hoped that the stimulus will be more and more felt through every limb and member of the Church, and that a simultaneous action will defeat the purposes of the enemies of the cross of Christ, by giving a more diffusive spread to evangelical truth and holiness.

Much might be said respecting the effects and success of other Missionary Societies, both in our own country, and in Europe. But we can only just give a glance at these, referring to their respective Reports for full information of their progress and prospects. It is certainly no small gratification to perceive so much of harmonious co-operation among the several sects of Christians, in endeavoring to widen and lengthen the bounds of the Redeemer's kingdom. And more especially do the Managers view with pleasure the brightening prospects opening among the aborigines of our own country, many of whom have already abandoned their heathenish worship to embrace the self-denying doctrines of Christ.

In addition to other Societies, in Europe, which are directing their energies to evangelize the inhabitants of Asia, and Africa, and of the islands of the sea, the Wesleyan Methodists are nobly persevering in their Missionary enterprise, both at home and abroad. They now employ no less than one hundred and fifty-nine Missionaries, chiefly on Foreign Missions, in Asia, Africa, the West-Indies, Nova-Scotia, and in the isles of the South Seas; and recently they have planned a Mission to the land of Pal-

estine, two Missionaries being destined to that once highly favored, but now degraded, place. By the latest accounts from Asia and Africa, it appears that these important Missionary stations are in a prosperous state, continually enlarging their borders, and demanding additional laborers. May the good will of him who dwells in the bush, direct all their efforts, and multiply their seed sown an hundred fold.

From a general review of the Missionary field, and of the means employed to cultivate it, we have much to encourage us to persevere. The success which has marked the progress of the Missionary operations thus far, affords the surest pledge of future prosperity and the strongest motive to continued exertions. Though the number of sinners actually brought from darkness to light has not been in proportion to the amount of labor bestowed, yet a hope of brighter days in this respect, is founded on the fact, that prejudice has been gradually weakening, objections have been obviated by actual experiments, and impediments removed by the persevering efforts of those who are employed in this great work. "One sower and another reapeth. Other men labored, and ye are entered into their labors." Those who now clear the ground and sow the seed, may not have the happiness to reap the harvest. While they are enjoying the reward of their arduous labors in a better world, others will enter into their labors, and "return rejoicing, bringing their sheaves with them," that finally, "both he that soweth, and he that reapeth, may rejoice together."

While we encourage ourselves to perseverance from what has already been done, we derive an increased stimulus from what is yet to be achieved. By casting our eye over the map of the world, we shall be convinced that much, very much remains to be accomplished, ere the knowledge of the Lord shall cover the whole earth. While Paganism and Mahometanism overspread the greater portion of the moral world, a mere nominal Christianity, possessing neither spiritual life nor moral beauty, produces a heartless indifference in a great portion of the remainder for the salvation of men. This superstition and false religion on the one hand, and this cold indifference on the other, are to be overcome by "patient continuance in well-doing." While the strong castles of the former are to be vigorously assaulted in the name of the Lord Jesus, the apathy of the latter must be removed, and they must be roused to action, and persuaded to join the ranks of those already engaged in this noble work. "Who is sufficient for these things?" "Through Christ strengthening me I can do all things." The combined onset of the Christian world, aided and headed by the Captain of their salvation, will yet make these crooked places straight, these rough places plain; the mountains shall fall, and the valleys shall rise, and a "highway shall be opened for our God" in all places of the earth, and "all flesh shall see the salvation of God."

## RELIGIOUS.

From the Methodist Magazine.

### STATE OF RELIGION ON NEW-HAVEN DISTRICT.

Good news from Zion is always grateful to the friends of Zion. The Lord is giving favorable intimations on different parts of New-Haven district. As usual we have to meet with much opposition, and to encounter the intrigues and arts of our enemies. But in many places they overshoot the mark, defeat their own purposes, and produce a spirit of inquiry which always terminates in happy results. To accomplish any thing to purpose, much labor, much zeal, much diligence and perseverance, are essentially necessary in this part of the vineyard.

A letter from brother Schofield informs me, that "the work of God is going forward in a number of places on Dutchess Circuit; between fifty and sixty have been converted and reclaimed from backsliding, since Conference, and prospects still brighten."

Middletown is remembered in kindness by the Great Head of the Church. Brother Bowen says, "the long-looked for period at length has arrived, God is raining righteousness upon us." Convictions are clear and pungent, justifications bright and glorious. After speaking of several individuals who have experienced the gospel of Christ to be the power of God unto salvation, he says, "the work is spreading." The brethren in that place give glory to God, and strive to get to their several posts to be workers together with Him.

In a number of places on Durham Circuit, God is pouring out His Spirit. In Haddam, and in one of the Parishes belonging to the town of Saybrook of notable memory, the word of truth is taking effect. Sinners are awakened and brought to the knowledge of that Jesus, who by the grace of God hath tasted death for every man.

Poughkeepsie is also sharing in the heavenly shower. On several other circuits there are favorable indications. The preachers in general are well received, and doing well, and have the spirit of Christian Missionaries.

Our brethren, the local preachers, are happily united, not only among themselves, but with the travelling preachers, and manifest a deep and religious concern for the salvation of souls, and the prosperity of the Church of God. At the District Conference, peace, love, life and holy power prevailed. It was a time long to be remembered. It was a continual feast. Every thing appeared to be done in the spirit of prayer, in the spirit of divine and brotherly love. A holy, happy awe encompassed the whole. The brethren parted in peace, fully resolved to be more holy, and to labor more for God and precious souls. Surely the Lord is on our side, and we shall prevail.

In affliction, opposition and persecution, we learn our own weakness and dependence. I am sure if we are humble, God will make us bold and strong and victorious. S. MERRIN.

New-Haven, March, 17, 1824.

### REVIVAL AT SEA.

Letter to the Editor of the Boston Recorder, dated New Bedford, Mass. May 4, 1824.

Dear Sir,—I hasten to inform you of that which is good news to the friends of Zion, particularly such as feel an interest in the salvation of seamen. A ship which has returned to this

port from a whaling voyage, has been visited by the grace of God. Four give good evidence of having experienced a saving change, and others have returned to inquire of Christians, at home, what they shall do to be saved. The interesting seriousness in this ship's company was occasioned by a book borrowed from a Nantucket ship. This book, I understand, was put into the hands of the Captain by the instrumentality of some individual in New York. For a number of months before the ship returned, they had meetings in the cabin on the Sabbath, and twice in the week. One of the officers was a subject of the revival, and all treated it with serious attention. There are many interesting particulars connected with the above, which I trust will be furnished by some person.

Every pious friend of the sailor will rejoice and pray more earnestly for this interesting class of men, and not forget to give them Bibles and Tracts, together with other religious books. Would not pious men in large commercial towns render an interesting service to the sailor, by having a library for seamen, from which a specified number of books might be drawn by the Captain, and by him be returned? Yours, &c. S. HOLMES.

Revival in South Carolina.—A revival of religion commenced at Robertville, Beaufort District, S. C. in October last; and on the 26th of that month a few were added to the Baptist church. On two other Sabbaths, subsequently to this, as many as thirty-one, on each day, were baptized and admitted to the same church, under the pastoral care of the Rev. Mr. Boyd. The whole number added to this church, from the commencement of the revival to the 1st of April, was one hundred and seventeen.

The revival has not been confined to any particular class or age. Among others, was a girl who was both deaf and dumb. She related her experience by signs, yet in such a clear manner as to give entire satisfaction to the members and spectators.—Backsliders were reclaimed; nine of whom were restored to the fellowship of the church. Several additions have also been made to the Methodist church near Robertville. Southern Intelligencer.

Vermont Juvenile Missionary Society.—The receipts from Dec. 3d, 1823, to April 17, 1824, amounted to \$144.74; the disbursements to \$511, and the compensation for missionary services, to be performed before the next annual meeting, will exceed the sum in the treasury about \$500. In addition to these facts, says the Woodstock (Vt.) Monitor, the destitute churches in the state never had more raised expectations of help than at this moment, when the Directors do not feel warranted in incurring any additional expense.

Orphan Asylum in New York.—From the last Report it appears that the number of beneficiaries is 158; the whole number admitted in eighteen years, 514. During the past year, ten girls and 14 boys have been admitted; twenty-three boys and thirteen girls have either been apprenticed or placed in families. The girls have knit 137 pair of stockings, made 1121 garments, 108 sheets, and 37 bed quilts. The boys have committed to memory, of the Bible, 8881, and of hymns, 3103 verses; the girls, of the Bible, 4005, and of hymns, 6208 verses. The children have heretofore been uncommonly healthy, but during the past year three have died, thirty-nine have had the whooping cough, and twenty-four a remittent fever. The average annual expense of each orphan does not exceed \$30.

The amount of donations to the American Board of Foreign Missions, for the month ending April 12, is \$2143.

The receipts of the American Tract Society, in the month of April last, were \$294.99.

## OBITUARY.

FOR ZION'S HERALD.

Died, at Stoughton, Mass. May 12, Mrs. Jane Gay, consort of Mr. Isaac Gay. In June 1812, she was happily brought to know the Lord, and soon after became a member of the Methodist Episcopal Church. She was naturally of an even, cheerful disposition, and adorned her profession as a Christian to the end of her days.—In July 1823, she was suddenly taken ill, and her complaints were of such a nature as to occasion her friends considerable alarm. For several months, however, hopes were entertained of her recovery; but her disease at length assumed the appearance of a confirmed and fatal consumption. In the former part of her sickness, she had many doubts, fears and trials; hardly venturing to believe herself a child of God; but these painful exercises gradually left her, until she had a calm serenity and triumphant peace of soul. Throughout the whole of her long illness she was an eminent pattern of patience and meekness; not a word, or even a look, betraying the least impatience or murmuring.—For the last few weeks of her life, she appeared to long for her departure: and the composure of her mind was remarkable. During the whole of her sickness I visited her every few days: my last visit was about four hours before she died. She was perfectly rational, and desired me to pray with her. About two hours before she left the world, being unable to speak, except in a whisper, one of the watchers asked her, if she felt happy, to lift up her hand. This she instantly did: and a few minutes before 10 o'clock, P. M. fell asleep. Thus lived and died Mrs. Jane Gay. She has left a disconsolate husband, and an only daughter, to mourn the loss of her company. O may they, and all of us, copy her example as she did that of Christ, that we too, at length, may rest in Jesus.

AARON LUMES.

Stoughton, Mass. May 17, 1824.



## Zion's Herald.

BOSTON: WEDNESDAY, MAY 19.

## TO OUR PATRONS.

The Publishers of this paper tender their sincere acknowledgments to their patrons, generally, for the promptitude with which they have complied with the terms of publication.—The second half yearly payment will become due on the 30th of next month. We would remind our brethren and friends that they will have a convenient and safe opportunity to make remittances by the Preachers who attend the annual Conference. By availing themselves of this conveyance, they will not only avoid the expense and risk of sending by mail, but they will also, by their punctuality, enable the Publishers to pursue their business without embarrassment, and make further improvements in the appearance of the paper.

There are some who have not sent in the payment for the first half of the present volume, and there are also a few who have not paid for the first volume. They are respectfully requested to forward the amount due, by the conveyance which now offers.

Those subscribers who have not received all the back numbers of the present volume, are requested to inform us, through the Preachers at Conference, what particular numbers are wanting, to complete their files.

## NEW-ENGLAND CONFERENCE.

The New-England Conference of the Methodist Episcopal Church, will hold its annual meeting in Barnard, Vermont, commencing on the 23d of next month.

## CAMP MEETING.

We are requested to give notice that a Camp Meeting will commence at Brookfield, Barre circuit, Vermont, on the 14th of June next.—Preachers on their way to the annual Conference, are requested to attend.

## REVIVAL.

Poplin and Salem Circuit, N. H.—From a conversation with Rev. Messrs. J. Randall and A. Buck, we learn that there has been a blessed revival of religion on this circuit, for several months past. The work commenced at a Camp Meeting held in Sandown, the first week in September. At this meeting, the Spirit of the Lord moved on the minds of the people in a powerful manner. Many who had before been careless and indifferent about their souls' salvation, were here awakened to a deep concern for their eternal interests. The children of God were renewed and quickened in the spirit of their minds, and retired to their several homes with a determination to serve the Lord "with full purpose of heart." Revivals soon commenced in several towns. The work began in Hooksett soon after Camp-meeting, and 46 have been received into the Methodist Society in that place.—One hundred and twenty persons have experienced religion, in the several towns composing the circuit, since the commencement of the revival—90 have joined the Methodist Society, and several others expect to join soon. About one half of these converts are heads of families.

The good work still continues: and in Poplin, the appearances are quite encouraging. Surely the Lord has done great things for the people of this circuit—let us rejoice therein, and be thankful.

The corner stone of the twelfth Congregational Church, in this city, was laid, on the 10th inst. with the usual ceremonies.

Missionary Society of the Methodist Episcopal Church.

The fifth Anniversary of the Missionary Society of the Methodist Episcopal Church, was celebrated in the Church in John street, New York, on the evening of the 23d of April. Long before the appointed hour, the house was crowded with a highly respectable and attentive audience. At half past 6 o'clock, the Rev. Peter P. Sanford, the Third Vice President, took the chair. After a prayer by the Presiding Officer, the Rev. Nathan Bangs read the Annual Report.

The following resolutions were then offered. On motion of the Rev. Wilbur Fisk, seconded by the Rev. Ebenezer Brown,

Resolved, That the Report be accepted, and that it be printed under the direction of the Board of Managers.

On motion of the Rev. Fitch Reed, seconded by Mr. Joseph Smith,

Resolved, That this Society, view with pleasure the progress of the Gospel among the Aborigines of our country, and that it is our indispensable duty to prosecute the plan of evangelizing them with vigour and perseverance.

On motion of the Rev. Mr. Hannah, seconded by the Rev. Mr. Case,

Resolved, That the thanks of this Society are due to those individuals, and to the Auxiliary and Branch Societies, who have aided the plans of this Institution.

On motion of the Rev. John Summerfield, seconded by Mr. Thomas Carpenter,

Resolved, That this Society heartily congratulate their European brethren in their success in "preaching the Gospel by Missionary exertions in Europe, in the East and West Indies, in Africa, and in the Islands of the South Seas."

The Reverend Gentlemen in moving and seconding the resolutions, addressed the meeting in eloquent and impressive terms; after which a collection was taken up, which amounts to \$170.

The Annual Report of the Society will be found in the preceding page.

## LITERARY AND SCIENTIFIC.

DOMESTIC ECONOMY, &amp;c.

*Saturday Evening's Herald*.—A paper bearing this title, is about to be published in Baltimore, under the superintendence of Paul Allen, Esq. Editor of the morning Chronicle. It is to be made the repository of moral, literary and religious essays, and to contain a chronicle of foreign and domestic events. Mr. Allen has proved himself eminently qualified for the duties of an Editor. *Salem Observer*.

*Public American Library in London*.—We learn by the New York Evening Post, that a bookseller in London, has established a public library, containing American books and newspapers.—This establishment must be of great advantage to the literary intercourse between the two countries, and we hope, will prove the means of diffusing more correct information relating to America, than is possessed, at present, by those, whose learning and talents give the tone to public sentiment in England.—*Ibid*.

*A new tribe of Indians*.—There is a nation of Indians called Nabijos, residing between the Spanish settlements of New Mexico and the Pacific ocean, whose skill in the arts show a great superiority over the other tribes of Indians.

They do not live in villages, but form a nation of comfortable and independent farmers.—Their houses are built of stone, some one, and others two stories high. They have fine flocks of sheep, mules and cattle, of a superior kind. They cultivate corn, tobacco and cotton, the last of which they manufacture. Their gardens are well stocked with vegetables, and a species of peach resembling the apricot. Their baskets and osier dishes are so compactly wrought that they hold water. Their bridges are made of tanned leather, and often embellished with silver ornaments. The men dress in small clothes, sometimes of deer skins, tanned and handsomely colored. The women wear a loose black robe, ornamented round the bottom, with a red border, which is sometimes figured. The different modes in which they put up their hair, show whether they are single, lately married, or matrons.

We have selected these particulars from an account of them published in the St. Louis paper, the editor of which states, "that the characters of those from whom he obtained his information, will not permit him to doubt of its truth."—*ib*.

*Steam Boat without a Boiler*.—In the Columbian Observer it is stated, that a small steam vessel, the machinery of which, furnace and all, occupied only three feet in length, and two and a half in width, and without a boiler, was witnessed on Monday, at Philadelphia, driving a common ferry boat, with 12 passengers, at the rate of eight miles an hour. It is the invention of Mr. Hawkins; and if the cylinder, which is only seven inches in height, had been a foot high, it is said that the power would have been doubled. It is proposed to call this mode of navigation, "the Steam Boat Safety"—not being liable to bursting or scalding. It must speedily supersede all other boats.—*N. Y. En. Post*.

Dr. Robert Honeyman, a physician of much reputation and learning, who died on the 21st ult. in Virginia, whither he emigrated from Scotland in 1774, has left the following bequest in his will, dated in 1821.

"I also give and bequeath to my son, a human rib, which will be found in a small trunk in my chest, with my earnest request that he will carefully keep the said rib (which is of James the Fifth king of Scotland) and transmit it carefully to his descendants."

*Fruit*.—There are few who do not like good fruit in its season, and good fruit is seldom out of season—yet fruit trees are seldom attended to, and their qualities still less minded. A farmer with an orchard of 80 or 100 trees, is too often contented if 4 or 5 of them bear a palatable apple: "the rest," he will say "will do to make cider." Now the same attention and care which brought up the 94 bad and 6 good trees, would have produced the whole 100 of the best quality—and farmers begin to learn, that the quality of the cider depends upon the apple. Somebody has said, that "planting useful trees was among the duties which the present generation owes the next;" if so, let our agriculturists discharge the duty towards their children better than our present predecessors have to us.—Do not continue to "cultivate trees which can produce nothing but crabbed, unpalatable fruit, merely because we found such in our fields, lest our children say, "Our fathers have eaten sour grapes, and our teeth are set on edge with them."

*Potatoes*.—They flourish well on a greensward and with very coarse manure, which should be put under the seed. The earlier they are planted the better, that they may be ripe before the heavy rains in the fall. It is cheaper to plant them whole, than cut; the potatoe was designed to nourish and support the stock. The last hoeing should be done before the potatoes are in bloom, lest a new set of roots should be formed. To preserve them for summer eating, rub off the sprouts the first of June, and put them into a dry and dark place above ground, like a barn floor. Let them be dug in dry weather, and put into the cellar. To get new kinds of potatoes, plant the potatoe balls in the fall.

*Christian Almanac*.

To remove herbs and flowers in the summer.—If you have occasion to transplant in the summer season, let it be in the evening, after the heat has passed; plant and water the same immediately, and there will be no danger from the heat the next day; but be careful in digging up the earth, you do not break any of the young shoots, as the sap will exude out of the same, to the great danger of the plants.

To destroy insects on plants.—Tie up some flowers of sulphur in a piece of muslin or fine linen, and with this the leaves of young shoots of plants should be dusted; or it may be thrown on them by means of a common swansdown puff, or even by a dredging box.

At Brooklyn, L. I. lately, a child left tied in a chair, slipped down so that the cord came across its neck and killed it.

## GENERAL INTELLIGENCE.

From the New-York Commercial Advertiser.

## THE AFRICAN FREE SCHOOL.

We had the pleasure on Friday, of attending the annual examination of the Scholars of the New-York African Free School, and we are free to confess that we never derived more satisfaction, or felt a deeper interest, in any school exhibition in our life. The male and female schools, the former under the tuition of Mr. Andrews, and the latter under the charge of Miss Cox, were united on this occasion, and the whole number present was about 600. A considerable number of spectators were present, among whom were several of the clergy, some members of the Common Council, a few strangers, and a goodly number of those who are always doing good, called Quakers.

The exercises of the scholars were commenced by the following address, spoken by one of the lads:

"O Africa! the land of my fathers, ancestral of the sable exiles of America! My heart bleeds for thy children, while the clanking of their chains and the voice of their groaning ascend to Heaven like the blood of Abel. Who can count thy vassal millions—who can sympathize with thy sore distresses? Methinks I hear thy loud and deep appeal burdening the pinions of the southern breezes. It is made to a nation of freemen, who profess to believe all men are by nature free and equal—for this is the motto on the corner stone of their national magnificence; who hold these sentiments, that a negro is a man, and a brother of the species; that Adam and Noah are the common ancestors of the peopled earth; that God hath made of one blood all nations of men—for these plain truths are contained in the Word of our Creator's mercy. But where is the advocate of our cause that dares to lift the voice of truth, and shake the continent with its admonitions? When shall come the year of release, 'the jubilee of our desired emancipation?' What oracle of authority proclaims—Thy chains are broken? Africa, be free. Alas! I ask the slumbers of midnight—the silence of the sepulchre. But is there not one note of music to relieve the dissonance of our fetters? There is.—It comes from Heaven—in the accents of hope it is found, in the truth of the grace of the gospel." "It binds up the broken hearted, proclaims liberty to the captive, and the opening of the prison to them that are bound." It is a liberty wherewith Christ can make us free.

For there is yet a liberty unsung by poets, and by Senators unpraised, Which Monarchs cannot grant, nor all the power Of earth and hell confederate take away!

A liberty which persecution, fraud, Oppression, prisons, have no power to bind: Which, whose tastes, can be enslaved no more. He is the freeman whom the truth makes free, And all are slaves beside. The oppressor holds his Body bound, but knows not what a range His spirit takes unconscious of a chain; And that to bind him is a vain attempt, Whom God delights in, and in whom he dwells.

We live in a wonderful age—an age of action, experiment, and progressive promise.—Ethiopia shall soon stretch out her hands to God. The cause of Africa is rising in the prayer of piety, and the plans of philanthropy. Of this auspicious fact some of the monuments are now before us. I am addressing the benefactors of our injured race. I am myself a witness and a partaker of their beneficence; and I should wrong the cause I represent, wrong my fellow pupils in whose behalf I speak, and wrong my feelings, if I did not, on this occasion, record our common gratitude for your bounty and your care; and supplicate the favor of Heaven, as your all-sufficient, your everlasting reward."

The whole scene was highly interesting and gratifying. We never beheld a white school, of the same age, (of and under the age of fifteen,) in which, without exception, there was more order, and neatness of dress, and cleanness of person. And the exercises were performed with a degree of promptness and accuracy which was surprising.

## IMPRISONMENT FOR DEBT.

From the Old Colony Memorial.

SM—Please publish the following extract from a letter to a friend, by the celebrated Captain Brandt, who was a native Indian, but received an education among the white people.

"Go to one of your prisons—here description utterly fails! For what are many of your prisoners confined?—For debt! Astonishing! And will you ever again call the Indian nations cruel? Liberty to a rational creature as much exceeds property, as the light of the sun does that of the most twinkling star. But you put them on a level, to the everlasting disgrace of civilization! I knew while I lived among the white people, many of the most amiable contraband debts, and I dare say, with the best intentions. Both parties at the time of the contract expected to find their advantage. The debtor, we will suppose, by a train of unavoidable misfortunes, fails; here is no crime, nor even a fault; and yet your laws put it in the power of the creditor to throw the debtor into prison, and confine him! I seriously declare, I had rather die by the most severe tortures ever inflicted on this continent, than languish in one of your prisons—Great Spirit of the universe! And do you call yourselves Christians! Does then the religion of him, whom you call your Saviour, inspire this spirit, and lead to these practices? Surely no. It is recorded of him, that the bruised reed he never broke. Cease then to call yourselves Christians, least ye publish to the world your hypocrisy.—Cease to call other nations savages, while you are ten fold more the children of cruelty than they."

It is probable that when the high-miaded and humane savage wrote the above, he knew no such thing as a *trap law*, or liberty of the gaol yard—otherwise he, perhaps, would have said, "if your victim has committed a crime, punish him, and if you please, kill him too by torture; but mock him not with a pretence of limits; nor enact laws, which promote more the interests of speculators and sharpers, than the honor of your nation. If he is innocent, though unfortunate, can there be a satisfaction in tormenting him?—Remember the God, whom you pretend to worship, takes no pleasure even in the punishment of the guilty."

MAYHEW.

From the Georgia Missionary.

## HOW TO PLEASE PRINTERS.

—We are so much gratified with the following letter lately received from a subscriber living in a distant county, that we cannot refrain from laying it before our readers. In *manner and matter* it is certainly admirable, and breathes a spirit which we could wish was more prevalent, not only for our own benefit, but that of our brethren of the press generally. May we not expect that many of our patrons will be disposed (and that soon) to copy this valuable note in their correspondence with us. The amount of the remittance can be varied, as circumstances may require. We assure them that the frequency and sameness of such communications will neither weary nor disgust us.

"Gentlemen—From the diminutive size which the Missionary sometime since assumed, I conclude that paper was scarce at the office, and that cash would replenish your stock—I herewith send you twelve dollars, which you will please receipt.

Assuredly yours,

To hold the Mirror up to Nature.—Within the last year, the Boards of Health of the following cities have announced the number of deaths from Drunkenness, as follow:—New York, 43; Philadelphia, 34; Baltimore, 25; Charleston, 14.

## "Can a mother forget her sucking child?"

A late Baltimore paper mentions that a few nights previous, a little past midnight, a living female white infant, probably not more than an hour old, was discovered by the watchmen, naked in the street, lying on a piece of paper.—This child thus deserted by the inhuman authors of its existence, and exposed to perish in the highway, was taken by its discoverers and conveyed to a comfortable asylum.

A canal boat, 75 feet in length, 13 1-2 feet wide, and 38 tons burthen, passed through the State of New-York, and arrived a few days since, at Patterson, N. J. from lake Champlain.

Law.—A verdict of \$500 was given in a suit, tried at the present circuit at Westchester, before Judge Letts, against Joseph Hunt and others, stage proprietors, for upsetting the stage, and fracturing the collar bone of the Rev. Ira Ingraham.

Poughkeepsie, N. Y. May 5.

## AWFUL CASUALTY.

Mr. Justus Warren, of Philipstown, was killed on the 30th ult. in a most shocking manner. While in a state of intoxication, he started from Cold Spring Landing, in a wagon, in company with two other men, determined, as he said, to drive by every thing he saw. He started from the landing with great speed, but had not proceeded far before those that were with him, perceiving some danger, cautioned him against driving so unreasonably; at which he replied, "I can steer them through Hell!"—These words had scarcely escaped his lips, before one of the wheels of his wagon, while descending a hill, came in contact with a stone with such great force as to throw him from the wagon, on a sharp stone, which entered his head and instantly deprived him of life.

A lamentable instance of suicide occurred in Baldwin, a few days since. Mr. Jeremiah Ballard, at a military review, drank to deep intoxication, and was removed into a shop or shed.—Before morning he vomited blood and died. *Mirror*.

Ship News Extraordinary.—The Paterson, N. J. Chronicle of Wednesday, announces the arrival at that place of a Canal Boat called the "Samuel Young," from Lake Champlain.

"The circumstance being known, a number of gentlemen called on Capt. Livingston to welcome his reception. The occasion was signalized with less form than apparent heartfelt gratification to witness one of the most convincing evidences of the benefits of Canal navigation."

"The Samuel Young is about 75 feet in length, 13 1-2 feet wide, and 38 tons burthen—is schooner rigged, having both of her masts fastened in their steps, with an iron bolt through the bottom of each, and bands of the same, which can be made loose at pleasure. Her lee-boards are one on each side, but removed in passing the locks of the canal." The Newark Eagle inquires:—"What would have been said of a man who should have predicted such an event, twenty or even ten years ago? Who could have dreamed half a century ago, that the time would ever arrive when a vessel could sail from the interior of New-Jersey, through the state of New-York, to Lake Champlain?"

Growth of New-York.—It is mentioned in the papers, that in 1791, the whole population of what was then called Whitestown, was found to be only 1800: whereas at the present time, the territory, then denominated Whitestown, constitutes fifteen counties, and contains a population exceeding half a million. A great portion of settlers were from New England.

BENNET H. WHEELER, Esq. late editor of the Providence Patriot, has been appointed Postmaster in Providence.

Small Pox.—We learn by the Dover paper, this dreadful disease has made its appearance in the town of York, Me. and that its ravages, considering the thin population of the place, are very extensive. Eleven deaths are said to have occurred within one week. The disease was communicated by a person from Portland or Newbury, who was taken sick, attended by physicians, and died, before his disorder was suspected.

## \* COLOMBIAN NAVAL VICTORY.

The Colombian sloop of war Bolivar, Com. Beluche, and Boyaca, Capt. Brown, captured on the 4th April, within 3 leagues of the Moro Castle, the Spanish frigate Ceres, of 38 guns and 326 men. The Ceres had 30 killed and 60 wounded.—Neither the Bolivar nor Boyaca had a man killed, and only 4 were wounded. The Bolivar and Boyaca arrived at Pensacola with their prize, the 18th ult.

The work shop at Harper's Ferry, which contained the principal part of the machinery, was destroyed by fire on Saturday morning last. By this event upwards of two hundred workmen are thrown out of employ. The loss to the United States is estimated at from 80 to 100,000 dollars.

## MARRIED.

In this city, Mr. John Ducharme to Mrs. Mary Pilkey.—Mr. Joel Worcester to Mrs. Louisa Tufts.—Mr. Simon Ford to Miss Mehitabel Cutter.—Capt. Calvin Bakeman, of Castine, to Miss Margaret Paine of Newburyport.—Mr. James Freeman Curtis to Miss Isabel Stevenson.—Mr. Zelotus Thordike to Miss Lucinda P. Claridge of Portsmouth.—Mr. Geo. W. Sturgis to Miss Mary Ann, second daughter of Walter Chan'ning Esq.

In this city, by the Rev. Dr. Baldwin, Mr. Jesse James, to Miss Elizabeth Sprague.

In Salem, Mr. Wm. Ives, one of the proprietors and publishers of the Salem Observer, to Miss Lucy Gardner.

In Cohasset, Mr. H. Welsh, of this city, to Miss Mary Pratt, of C.

In Northampton, Mr. Hiram Farrer, publisher of the "Oracle," to Miss Lucretia Clark.

In Providence, Mr. Warren Taber of N. Bedford, to Miss Sally Holmes of P.

## DIED.

In this city, Edward, son of Mr. Timothy Burr.—Mr. Wm. Lewis, of England.—Mr. Joseph Whipple, aged 47.—Mrs. Elizabeth Harrison, 71.—Mr. Thomas Pook, 85.—Mr. Elijah Utley, 40.—Mr. Nathaniel H. Wright, Printer, 37.

In Charlestown, Mrs. Abigail, wife of Mr. John Robins, 43.

In Salem, N. H. Mr. Jedediah Carlton, 51.

In Chelsea, John Williams, youngest child of Mr. John Tewksbury.

In Lettickeny township, Pa. Mr. Wm. Kirkpatrick, in his 89th year—a soldier in the French and revolutionary wars, and for more than half a century a soldier of the cross.

At Port Antonio, Jam. in March last, Capt. Newbury Morse, for many years a respectable ship-master from this port, 50. His life was marked with unusual vicissitudes.

## MARINE INTELLIGENCE.

PORT OF BOSTON.—1824.

## ARRIVED SINCE OUR LAST.

WEDNESDAY.—Brigs Ariadne, Austin, Pernambuco; Cobossee Conter, Jackson, Havana; Swedish brig, Bernadotte, Olsen, Gottenburg; French brig L'Amazon, Mille, St. Pierre; schs. Albion, Holmes, St. Pierre; Gleaner, Hawland, Plymouth, N. C.; Abigail, Elwell, and Helen, Hallet, Baltimore; Carr, N. York—Champion, Eastport—Gen. Knox, Hix, Richmond—Lovely Hope, Lincola, Phila.—Lydia & Eliza, Ireland of and for Salem, N. J.—Fulton, Mechanic, and Echo, N. York.

THURSDAY.—Scho. Ocean, Taylor, Fredricksburg; Betsey Pierce, Howes, Baltimore; Relief, Baxter, Rappahannock; Agnesia, Little, N. York; sloop Hero, Burroughs, N. York; schr. Dupine, Whiting, Antigua; Susan, Driggs, of Freetown, from St. Croix; brig Pilgrim, Church, of Bath, for Surinam; schr. Beislle, Bowden, Gibraltar; brig Wm. Penn, Lapham, Havana; Columbus, Marbury, Alexandria—sch. Rebecca, Milliken, Alexandria.

FRIDAY.—Brig Corrina, Evans, St. Thomas; schr. Francis, Snow, Eastport.

SATURDAY.—Scho. Eliza Jane, Cobb, Philadelphia; Marcia, Nason, Saco.

SUNDAY.—Brig Mary & Elizabeth, Cahoon, Gloucester; scho. Boston and Volant, Bath; Sloop Messenger, Smith, Hallowell; Lark, Salem; Polly, Marblehead; sch. Volant, Cloutman, Marblehead; sloop Packet, Blanchard, Portland. Via Quarantine, brig Susan, St. Jago.

MONDAY.—Brig Cyprus, Chadock, Messina and Gibraltar—Brig Telemachus, Stoddard, [of Fairhaven] Tampico—sch. Olive, Preble, St. Martins—sloop Juliet, White, Charleston—brig John, Hamor, Alexandria—scho. Hero, Bragdon, Richmond—Dime, Wooster, Philadelphia—Geneva, Johnson, Hartford—sloops Planter, Sampson, Windsor, N. C.—Boston, Osborn, N. Y.—Geo. Washington, Atwood, Albany—brig Traveller, Baker, Westport—scho. Geo. Washington, Waterman, Windsor, N. C.—Tea Plant, Shenton, of Yorktown, York River—Brig Henry, Atwood, Havana—scho. Hero, Bristol, Me.—sloop Hylas, Portsmouth—schr. George Henry, Lakin, St. Johns—schr. Pilot, Fisher, and Regulator, Luce, Phila.—Dorcas Haves, Seudder, Norwich—sloops Clipper, Nickerson, New York—Champion, Deforest, do.

Same day—Sch. President, Eldridge, Halifax.

## CLEARED SINCE OUR LAST.

WEDNESDAY.—Brig Exchange, Jenkins, Charleston; sloop James, Lawrence, Barnstable.

THURSDAY.—Ship Beugal, Salem; brig Bolins, Smith, P. Rico; schs. Elizabeth, Saco; Lewis, Kennebunk—sloops Manilla, Sturgis, and Orion, Godfrey, N. Y.—Mary, Matson, Albany—Ariadne Hallowell—Packet Gloucester.

FRIDAY.—Brigs Wm. Nowell, P. au Prince—Tamworth, Hamor, Curacao—Juno, Dodge, Surinam—Milo, Ord, St. Johns—Harriet, Smith, Black, Newcastle—scho. Five Brothers, Ward, St. Andrews—Eliza Barker, Gage, Alexandria—Huldah & Judah, Eden, Me.—sloops Wm. Salem—Majestic, N. York—Sally, Young, Dover, N. H.—Balloon, Falmouth.

SATURDAY.—Ship Robin Hood, Woodberry, Havana—brigs Clio, Jackson, Lima—Algerine, Hallet, Baltimore—scho. Only Daughter, Snow, Mobile—Tantamount, Fredericksburg—Wm. Penn, Rogers, Phila. Emit, N. London—sloops Echo and Laura, N. York—Pomona, N. Bedford.

MONDAY.—French ship L'Armide, Borguet, Martinique—brig George, W. B. Lewis, Amsterdam—sch. Gleaner, Plymouth—sloop James, Flower, Hartford—Traveller, Providence.

## DR. A. CLARKE'S

## COMMENTARY.

STEREOTYPE EDITION.

W & P. C. SMITH, New York, are now publishing a superior edition of the OLD and NEW TESTAMENTS, containing the whole of the Notes of Dr. A. CLARKE, (being the first Royal Octavo Edition) which, on account of the enlarged size of the type, fitness of paper and print, and beauty of arrangement, peculiarly merits the attention of the public.

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## TO PRINTERS.

FOR SALE at this Office, one small font Great Primer, (new)—1 do. Long Primer, part worn, containing about 250 lbs.—1 do. Brevier 250 lbs.

Also, a font of American Cannon, [Roman and Italic] and a small font of 4 lines Pica, with some 2 line letter, suitable for a Job Office.



THE HERALD'S HARP.



MAY.

How sweetly the dew drops descend,  
How lovely they sit on the flow'rs,  
Where beauty and innocence blend,  
Unfolding their charms ev'ry hour.

The meadows look cheerful and gay,  
While the streams glide swiftly along,  
Softly chanting the music of May,  
Joining the harmonious song.

All nature is springing to life,  
And teeming with substance again;  
The hills and the valleys at strife,  
Their verdure in haste to regain.

The garden now freshens and blooms,  
With odour embalming the air,  
The laborer's task too resumes,  
The alleys and walks to repair.

Aurora empurples the skies—  
With beauty enlivens the dawn;  
And clouds of sweet incense arise,  
Exhaling the breath of the morn.

Creation partakes in the joy,  
And welcomes the season of spring,  
The songsters their music employ,  
And the groves with their melody ring.

The youth with new transport surveys  
This season of pleasure so dear,  
When nature her beauty displays,  
And clothes with fresh verdure the year.

Each prospect now gladdens the heart,  
Which expands like blossoms of May;  
No season such raptures impart,  
As this, when rough winter's away.

Beware, when these pleasures invite,  
Of fixing your hopes here below;  
No beauty but fades on the sight,  
No joys but are mingled with woe.

This life is a varied scene,  
A mixture of sorrow and pain,  
Compar'd to a vapor or dream,  
A shadow which cannot remain.

But Heaven is a season of rest,  
A sure and eternal repose,  
Where sorrows ne'er trouble the breast,  
Nor anguish the thoughts discomposes.

A spring of perennial bloom,  
Whose beauties will last all the year,  
No changes of darkness or gloom,  
In that season of bliss shall appear.

PARENTS' DEPARTMENT.

PARENTAL CONSISTENCY.

It hath seldom fallen to us to see religion taught in the family with that diligence with which good manners, parental respect and deference to customs are taught. The right and wrong of things is not distinguished with reference to the divine command, but with reference to the opinion of others and the ways of the world. Excellence is not urged from the approbation of God and the imitation of Christ and the rewards of Heaven; but out of emulation of rivals, and ambition of the world's places. Companions are not sought according to their piety, their virtue and their general worth, but according to their rank and their prospects in life. To which neglect of means, parents do often add practical contradiction of religion; entertaining worldly views of most subjects, religious views of almost none: and for six days in the week banishing the face and form of religion from the eyes of their household. What glorious opportunities are these for the despite of Satan to reveal in—The mind, impressible as wax, wandering after novelty, and thirsting after knowledge of good and ill, unbound by habit and roving in its freedom, from within and without solicited to evil; in this, the spring-time of human character, when ye, the husbands of your children's minds should be laboring the soil, and spreading it out to the sun of righteousness, and sowing it with seeds of the everlasting word; ye are leaving it waste and undefended, for the enemy to enter in and sow it with the tares of wickedness, to take root and flourish, and choke any good seed which the ministers of grace may chance afterwards to scatter.—*Irving.*

INDULGENT PARENTS.

The wise man says "foolishness is bound up in the heart of a child, but the rod of correction shall drive it from him." Very indulgent parents, (I mean those who blind their eyes to the follies of their offspring) should consider that if this correction is not administered at home, their children will not escape it when they go abroad into the world. That discipline which is omitted in the nursery, will be imposed in active life; and too often applied in the penitentiary. I look with an eye of pity upon a spoiled child, and with commiseration upon its fond parents—sensible that the time will soon come when a father's or a mother's fondness will have no power to atone its misconduct; when the world with its rigid opinions, will severely reprehend those bad habits, that audacious deportment, that rudeness of language and conduct, which were pardoned or thought pretty in childhood; and by its inexorable laws punish those gross immoralities, the seeds of which have been sown by parental indulgence. I commiserate the parents, because I foresee that every improper indulgence—every omission to correct where correction is due, will even to them be severely retributed. The fond parents can spare the rod—can conceal its fault, or can pardon or protect the little culprit; but a father's partiality and commendation of his children, cannot, if they are ill educated, obtain for them the respect of the world; nor can a mother's tears avert the rod of public justice,

should their children practice those things when of age which have so frequently been passed over as venial in childhood.

Every one remembers Esop's fable of the young man going to the gallows, who, meeting with a woman in the way, bit off her ear. On being reprimanded by the spectators, he replied, "this woman is my mother. When I was a small boy, I stole a knife and carried it to her; if, instead of concealing my crime, she had whipped me severely, and made me return the knife and beg pardon of the owner, I should not now have been going to the gallows." Reflect parents, what must have been the feelings of such a mother?

YOUTHS' DEPARTMENT.

The Shepherd Boy and the Infidel.

A traveller from a commercial house in London, crossing the extensive plains in Wiltshire, was joined by a gentleman passing the same road. The traveller, a pious man, observed with regret, that the conversation of the stranger was of a light and trifling cast, often bordering on profanity, and resolved to take the first opportunity of slipping away from so unprofitable a companion. Before, however, such an opportunity occurred, they reached a part of the down where the road separated; uncertain which way to take, they proposed to inquire of a shepherd boy, who was reclining near the spot with a book in his hand. The stranger, disposed to exercise his profligate wit on the simple peasant, thus addressed him: "Halloo! my lad, what book are you reading?"

"The Bible, sir," was the reply.  
"The Bible! so! what you read that, in hopes to find out the way to Heaven?"  
"Yes, sir."

"Very well—that road I neither know nor care any thing about; you tell me, if you can, the road to Salisbury, and I will leave you to dream about the other at your leisure."  
"That, sir," (pointing with his crook,) "is the road to Salisbury; and the road to Heaven, blessed be God, is so plain,—that the way-faring men, though fools, shall not err therein."  
"Well said, simple shepherd," thought the pious traveller; and raised his thoughts in gratitude to the "Lord of Heaven and earth, who hath hid these things from the wise and prudent, and revealed them unto babes;" and thus, out of the mouth of the weak and mean in other respects, hath "ordained strength to still the enemy and the avenger."

Children, who are taught to read and revere the sacred Scriptures—perhaps you may, at some time or other, meet with those who fancy they show their learning and wit by attempting to shake your faith, and ridicule the blessed book on which it is built:—but regard them not; they can never disprove a single letter of its sacred contents. Heaven and earth shall pass away, but the Saviour's words shall not pass away. See that they dwell in you richly in all wisdom, that you may be ready to "give every one that asketh you a reason of the hope that is in you, with meekness and fear." All the shafts of infidel wit shall fall harmless at your feet, if you are by grace enabled to say, "I know in whom I have believed; and am persuaded, that he is able to keep that which I have committed unto him against that day."

JUVENILE EXPOSITOR.—NO. 30.

ISAIAH, XLVIII. 22.—There is no peace, saith the Lord, unto the wicked.

If we were to judge of men by their appearance, we should very often conclude that such as pursue the ways of sin and folly, were in the possession of a great share of peace, comfort, and enjoyment. At the same time they may be groaning under the torture of a guilty and restless mind, which is like the troubled sea. Dr. Doddridge, in his life of Col. Gardner, informs us, "that his fine constitution, that which, perhaps there never was a better, gave him great opportunities of indulging himself in excesses; and his good spirits enabled him to pursue his pleasures of every kind, in so alert and sprightly a manner, that multitudes envied him, and called him, by a dreadful kind of compliment, THE HAPPY RAKE. Yet still the checks of conscience, and some remaining principles of so good an education as he had received, would break in upon his most licentious hours; and I particularly remember he told me, that some of his most dissolute companions were once congratulating him on his distinguished felicity; a dog happening at that time to come into the room, he could not forbear growling inwardly, and saying to himself, Oh! that I were that dog! such was his happiness: and such that of hundreds more, who bear themselves highest in contempt of religion, and glory in that infamous service which they call liberty." "I am envious," said a young lady, "for my happy disposition, and for the felicity of always appearing gay and contented; but when I am alone my eyes are rarely dry; my tears are constantly flowing: I am entirely dissatisfied with myself, and I see nothing worthy the thought or desire of a rational being in all the rounds of fashionable amusement. I am sick of the insipid pleasures and pursuits of my past life. I force myself into company lest I should be suspected to be serious, and I eagerly engage in trifling conversation and amusement, to drown the painful reflections which would cause me to leave an involuntary sigh; and wish myself out of existence. I am a stranger to peace, and I know not what contentment means: I am in health, I want nothing for my outward comfort: my friends are kind, and anticipate all my desires for earthly good, and yet I sometimes envy the birds of the air, and even the reptiles of the earth. I know all this because I have no heart to love, and serve God; I envy Christians, and I have no resolution to imitate them. Their looks reprove me, and their conversation on the joys and comforts of religion fills me with indescribable anguish. I am tempted to wish myself dead, and yet I am filled with horror when I think of dying!" Stop Miss, said a pious person sitting by. Do you know what will relieve you from this unhappy state of mind? "Yes, religion I am sure can do it." You judge right. Religion is cheerful in itself, and makes those cheerful who are partakers of it. If you knew

your sins were forgiven, and your soul was in peace with God, and if you felt his love shed abroad in your heart, your peace would be like a river; for the kingdom of God is righteousness, and peace, and joy in the Holy Ghost. Here is rest to the weary, and peace to the troubled mind. Listen to that promise. "My peace I give unto you, not as the world giveth.—Peace be with you."

LADIES' DEPARTMENT.

TRIFLE NOT WITH TIME.

The habit of trifling away one's time, (says a beautiful writer) appears to me the greatest of evils. Those who are accustomed to this never quit without a miracle. Reflection is their only remedy; and they have as much aversion to that as the sick man has to the bitter potion which might cure him. Courage to think is infinitely more rare than courage to act, and yet the danger in the first case is only imaginary; the last, real. The value of moments when cast up is immense; if thrown away their loss is irretrievable, every moment may be put to some use, and will be attended with much more pleasure than if unemployed. She who in old age hopes to look back upon past years with satisfaction, must learn the value of the present hour, and let no particle of time fall useless to the ground.

As a man must ask his wife, whether he is to be a rich man or a beggar; so a child must ask his mother, whether he is to be a wise man or a fool—a saint or a demon for ever.—O happy the child, whose mother, after winning his love, seeks to improve it as a ladder, whereby he may ascend to Heaven on the pleasant steps of early piety and virtue.

FROM THE SOMERSET JOURNAL.

Messrs. PRINTERS, though it is hoped the cases are rare, to which the following observations may apply, yet if it affords an admonition to any, it is thought, sirs, you may give it an idle corner of your paper, to the advantage of such persons. Yours, &c. OBSERVER.

Operarius labored hard, every day in the year, was careful for the preservation of his hard earned substance, observing the various means whereby he might honestly increase his small estate, and judicious in the exchange of his produce for imported necessities; but he used frequently to tell me that he was straightened to the last string to keep his small pittance undiminished. His lands, he said, were good, his granary was annually replenished, but that from some mysterious cause, when full too little was taken to defray incidental expenses, the remainder was hardly sufficient for his family's consumption. I thought like him the cause was mysterious; I however, soon after, had occasion to board a short time in his family. I found that his wife to a pleasant disposition, added what, in qualified English we call slack. I observed that the children, instead of holding their mother, as their mistress, were their own masters and mistresses. Their childish notions must be gratified at their own mandate, whatever might be the result. Having free access to the table drawer, knives and spoons were snatched away, and broken by improper uses, or lost on the way to the field, or in the rubbish of the back-yard. The cupboard that contained the tea-drinking apparatus was overhauled by their unskilful hands, to the no small jingling and crashing of the China. When dinner was nearly ready, and the hot loaf broken up to cool upon the table, while Operarius was coming from the field, these little filchers would rid the table of its preparation, most of which would be crumbled and scattered over the kitchen floor. The cause why Operarius worked hard, fared hard, and gained but little, was to me, disrobed of its mystery: and I could not but lament the sufferance of so much waste of property, which cost my rustic friend so many days of wearisome toil, when it might have been so very easily saved.

THE SAILOR'S FRIEND.

FENTON AND HIS BIBLE.

On board a British ship of war, commanded by Admiral Penn, (the father of William Penn,) was a young officer of the name of Fenton, the only son of his mother, and she a widow. Fenton was giddy and dissipated in a high degree, which cost his mother many a tear. One day, as drowned in sorrow, she took leave of him going on ship-board to fight the enemy, she repeated all her former good advice, giving him, at the same time, a beautiful little Bible, which she put into a side pocket made by her own hands, over his left breast. The two fleets met, and a most bloody conflict ensued. The ships grappled each other; and the eager crews, quitting their cannon, fought hand to hand, with pistols and cutlasses, as on dry ground. In the mortal fray, the decks all covered with the dying and the dead, Fenton was attacked by a stout Dutchman, who, presenting his pistol to his heart, drew the trigger. The ball struck. Feeling the shock, Fenton concluded he was mortally wounded, but being naturally brave, he continued to fight on with great fury, though not without secretly wondering that he did not fall. On the ceasing of the battle, which terminated in favor of the British, he began to search for his wound. But not a scratch could he find, nor even a drop of blood. This, no doubt, was great good news to him who had given himself up for dead. He then thought of his Bible, and drawing it from his side pocket, found it miserably torn by the ball, which, but for that strange stop, would have been buried in his heart. The thoughts of heaven and of his mother rushed on his mind. And, for the first time in his life, he fell on his knees and adored a God. Carefully opening his Bible, he found that the ball, after penetrating one half of the sacred volume, had stopped exactly at that famous verse—"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart and in the sight of thine eyes; but know thou, that for all these things God shall bring thee into judgment!" Fenton was so struck with this, as a call from heaven, that he immediately al-

tered his life; and from a worthless reprobate, became a good CHRISTIAN.—*Weems' Life of William Penn.*

MINISTERS' MONITOR.

USEFULNESS OF MINISTERS.

How great a blessing is a good minister!—How useful to his brethren in the sacred office, how salutary the influence he exerts on society! Such a man, by his lovely example, stimulates his brethren to every good word and work. The ungodly, while observing his blameless and useful deportment, are constrained to acknowledge there is a divine reality in the gospel. By his example and influence he strengthens every good institution, and frowns upon and discourages vice in all her forms and disguises. What numerous blessings descend on those around, and what evils are averted in answer to his prayers, is known to Him, who knows all things. Above all, he is instrumental of saving souls from death, and of training up true believers for immortal glory.—*Ripley's Sermons.*

PREACHING CHRIST.

Preach Christ Jesus the Lord, (as was the usual custom of the Apostles;) determine to know nothing among your people but Christ, and him crucified; let his name and grace, his spirit and love, triumph in the midst of all your sermons.—Let your great end be to glorify God, as manifest in the flesh; to render him amiable and precious in the eyes of his people; to lead them to him as a sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a physician to heal them, an advocate to present them and their services unto God; as wisdom to counsel, as righteousness to justify, as sanctification to renew, as redemption to save, and an inexhausted fountain of pardon, grace, comfort, victory, glory. In short, let Christ be the diamond to shine in the bosom of all your sermons. *Bishop Reynolds.*

MINISTERS' ACCOUNT.

At a meeting of ministers an aged servant of God represented the Judge as calling upon those who had been preachers of his word to render up their final account, and proceeding in this manner. To the first, "What was your inducement to preach my word?" He replied, "To secure a good living." "Stand by," said the Judge, "you have received your reward." To the second, "And what did you preach for?" "To display my learning and eloquence, and gain popularity." "Stand by; you have received your reward." To the third, "And why did you preach?" He humbly replied, "To make known unto men salvation by the cross, and win souls to thee." "Room, saints; room, angels, said the Judge, let my faithful servant enter into the joy of his Lord." The ministers retired from the meeting with searchings of heart.

MISCELLANY.

SINGULAR CONVERSION OF AN IRISH ROMAN CATHOLIC.

(Communicated by Dr. Adam Clarke.)

Bryan M'Maken was a poor ignorant Roman Catholic, who acted as herd for a number of families near Newton Stuart, in the county of Tyrone, North of Ireland. The Methodist Preachers visited the place to which he belonged; and Hyran, under the preaching of Mr. Joseph Armstrong, was so deeply convinced of his sinful state, that when he returned to his cabin, after the sermon, he was unable to conceal his distress from his wife. On her inquiring into the cause, he said, "I think God Almighty is looking at me every minute, and is angry with me. She did her utmost to make him quiet, but to no purpose; and, as a last resort, she advised him to go to the priest on the following morning. He took this advice; and having told his case, the Priest said to him, "O, you have been hearing the Methodists; nothing better could come of it." "Oh!" said Bryan, "it is they that have done it upon me; but, Sir, what shall I do, for I cannot live this way." After scolding him, the Priest said, "Well, I will tell you what to do, and you will be well enough: go to the dance, which is to be at John—'s to-night; and when you return home, take a hearty glass of whiskey, and get Madge [his wife] to sing you a song; and all will be well." In obedience to this advice, Bryan and Madge went to the dance; but he had not been long there before he started up, saying to his wife, "Madge, come away, I am worse and worse." On his return home, however, he took the whiskey, and heard the song; but to no purpose. In the morning, far from being relieved, his distress was greatly increased; and Madge advised him to go once more to the Priest. He went the next morning, and told his Reverence that he was no better, for God was "still looking at him," and was "angrier and angrier!" He was then ordered to go to Lough-Derg, and heavy penances were prescribed,—so many crossings, genuflections, stations, walking on his bare knees, &c. Having accomplished this task, he returned, and told the Priest that he was no better. "Then," said the Priest, "you may go to the Devil; for I can do no more for you: but mind, you must never go near the Methodists again." "O," said Bryan, "there is no danger of that; they have done enough upon me already." Notwithstanding this resolution, being a short time after drawn by his employment to the preaching-house, during the time of divine service, he ventured to the door to listen to the singing, then heard the prayer, in which he thought there could be no harm, and lastly ventured in. The Preacher, knowing nothing of the case of Bryan, was led to describe the state of awakened sinners, and the advice sometimes given to such, to relieve them of their distress. Bryan, having by this time got near the pulpit, exclaimed, "That is just what he said to me;" and there and then, before the congregation, he detailed the whole of what had passed between him and the Priest. The Preacher told him that he could never be happy until he was converted, and obtained the forgiveness of his sins; adding, "Kneel down and we will pray for you." The whole congregation then fell upon their knees, calling upon

God to have mercy upon the penitent. After some time, he leaped up, clapped his hands and said, "I have got it, I have got it! I know he is not angry with me now! O, sir, will you come and convert Madge?" The preacher replied, that he would go and talk with her next morning; but Bryan could wait with difficulty until long. As soon as he got home, he exclaimed, "O, Madge, sure I am converted; God is not angry with me now." "Bryan dear," said his wife, "who converted you?" "O," said he, "it was the Preacher." "Would he convert me?" said she, "for I am as bad as you." "He would convert the whole world," said Bryan. The Preacher visited Madge, and explained to her the plan of salvation by Jesus Christ, and she also was soon brought to enjoy the power and comfort of religion. Bryan could not rest now without telling the Priest. He was advised not to go; but go he would; and in the face of the congregation, in his own way, told the Priest of the happiness of his soul. The Priest ridiculed him, and threatened him with excommunication, to which Bryan replied, "you may save yourself the trouble; you could do nothing for me in my distress, I will never come near you any more." Bryan and Madge suffered much from their bigotted neighbors; but they held on their way, and are long since lodged in the paradise of God. They brought up their children also in the fear of the Lord; and one son became a respectable Local Preacher among the Methodists.—*Wesleyan Methodist Magazine.*

None are so fond of secrets as those who do not mean to keep them; such persons covet secrets, as a spendthrift covets money, for the purpose of circulation.

Piety, practiced in solitude, like a flower, that blooms in the desert, may give its fragrance to the winds of Heaven, and delight those disembodied spirits, that survey the works of God and the actions of men; but it bestows no assistance on earthly beings, and however free from the taints of impurity, yet wants the sacred splendor of benevolence.

THE GLEANER.—NO. 2.

"Striving TOGETHER for the faith of the Gospel." PHIL. 1. 27.

The Rev. John Wesley died March 2, 1791, in his 88th year. Mr. Wesley's zeal, labors, and success are known too well to be detailed here. He was formed for a public sphere. A state of retirement is undoubtedly for the cultivation of secret worship; but we are not commanded to live in this state, but to let our light shine; and to engage with others for the good of our fellow creatures and the glory of God. Union is power. Two are better than one. By the well directed energies of societies, wonders are and have been done. A serious man, whom Mr. Wesley had travelled many miles to see, said to him, "Sir, you wish to serve God and go to heaven, remember you cannot serve him alone.—You must, therefore, find companions or make them; the Bible knows nothing of solitary religion." It has been observed that, a sentiment boldly conceived and happily expressed, may overturn an empire. So this sentiment has created not merely a religious sect, but several hosts, which have given to the moral world an impulse that has been felt to the antipodes. *NANTASKET.*

A THOUGHT ON DEATH.

Death, to a good man, is but passing through a dark entry, out of one little dusky room of his father's house into another that is fair and large, lightsome and glorious, and divinely entertaining. O may the rays and splendor of my heavenly apartment shoot far downward, and gild the dark entry with such a cheerful gleam, as to banish every fear when I shall be called to pass through it. *Watts.*

THE CHURCH-YARD.

What a multitude of beings are here reduced to dust! God has broken his own best workmanship to pieces, and demolished, by thousands, the finest earthly structures of his own building. Death has entered in, and reigned for many successive centuries: it had its commission from God, and it has devoured multitudes of men! Go to the church-yard, then, O sinful and thoughtless mortal; go learn from every tomb-stone, and every rising hillock, that the wages of sin is death. Learn, in silence, among the dead, that lesson which infinitely concerns all the living; nor let thy heart be ever at rest, till thou art acquainted with Jesus, who is the resurrection and the life.—*Isb.*

Prudent Counsel.—For a creature of man's rank and quality, to be occupied in trifles, and to lie grovelling in sensuality: for the heir apparent of immortal life to be always pursuing the paths of death and destruction, and for the image of God's own eternity to look no higher than the dirty world, and to feast his imagination with flesh and sense; this is a disgrace to his extraction, a contradiction to the end of his being, and an abuse of his Creator's favors. Look carefully to thyself and stand upon thy privileges. O man! be always cultivating and adorning that better part, which will make thee as wise as an angel here, and inconceivably happy hereafter. Leave ignoble pursuits to meaner spirits, and the enjoyments of earth to sense and brutality. Remember that thy business upon earth is knowledge and religion! the knowledge of Jesus Christ, and him crucified.

Montgomery has beautifully described Columbus, while meditating on his great expedition, as gazing with anticipation, towards the new world, which he hoped to discover.

"Lights of Heaven, he cried,  
Lead on; I go to win a glorious bride,  
By nature nurs'd beyond the jealous seas,  
Denied to ages, but betrothed to me."  
This bride our pilgrim fathers found on these unvisited shores. On her shady bowers no corrode spoiler had intruded. None of the corruptions of the old world had found their way into her bosom. She was worthy to be the bride of our forefathers, and to become the mother of a race of free men. *Knox's Address.*